either ioyned with them or following of them, wee would so insatiably seeke after them, and so immeasurably be delighted in them, as that for the loue of them wee would vtterly renounce God, and contemne the kingdome of heauen it selfe: Wherunto agreeth the saying of S. *Augustine, Super Psal. Ecce turbas mundus & aestuat: quid si tranquillas esset, formoso quomodo hæreres qui sic amplecteris factum. Horres eius quomodo id legeres, qui & spinis non reuocas manum*? Behold the worlde troubleth vs, and it is loued: what would we doo if it were quiet? how wouldest thou cleaue to the faire, which so imbraceth the foule? How wouldest thou gather the flowers therof, which pluckest not thy hand from the thornes. 2. The bringing of vs to a deepe consideration of our sinnes, which in time of prosperitie bee they neuer so many or greeuous wee remember not, or in remembring of them regarde not. So saith Solomon, *The rodde and correction giue wisedome*. So the children of Iacob hauing vnnaturally made away with their brother Ioseph, and sold him into the handes of the Ismaelites, during their welfare and prosperitie, were neuer brought to a feeling

In prosperitie man remembreth not, nor regardeth sinne. *Pro.* 29. 15 Aduersitie bringeth old sinnes to remembrance.

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1. g. 119

A COMFORTABLE treatise concerning the temptations of Christ, profitable (in this raging age of the Deuill) to bee read of euery Christian.

WHEREIN HE MAY LEARNE how to know and auoid the subtill sleights and daungerous temptations of the Deuill, wherwith he many times and waies assaulteth euery one of the faythfull.

By Isaac Colfe *preacher of the word of God.*

1. *Cor.* 10, 13.

God is faythfull, which will not suffer you to be tempted aboue that you be able: but will euen giue the issue with the temptation, that ye may be able to beare it.

LONDON,
Printed by *A. I.* for *Richard* [illegible],
1592.

1. 9. 119.

BIBLIOTHECA · BODLEIANA

To the Reuerend Father

in God, my very good Lorde, *Richard* by the prouidence of God Bishop of Douer, and Deane of Christ church in Canterburie, Isaac Colfe wisheth all increase of Gods graces in this life, with the full perfection of heauenly glory in the life to come.

REuerend, and my verie good Lord, when I first vndertooke the deliuering of this part of holy Scripture concerning the temptations of Christ, little did I thinke to haue committed the same to the publike view of any afterwards. For the cõdition of this our time is such, that as there are so great stores of worthy works set forth by learned writers, as neuer any age of the world hither to enioyed the like, and therfore I needed not: so are there greater stores of vnworthy readers, who in perusing their labours, onely seeketh carping at, and intangling of such as take any good paines in the seeking the ad-

nauncing of Gods truth, and the edification of his Church. And therefore I durst not (beeing the meaneſt of many other) ſo much as purpoſe to enterpriſe the ſame. But yet after ſundry labours hauing finiſhed it, beeing wiſhed hereunto by ſome godly wiſe, my very friends, and by them vrged with ſuch reaſons, as conſidering my duetie, I could neyther ſatisfie them nor my ſelfe if I ſhould refuſe, I at the laſt cõdeſcended: & therevppon peruſing my notes which for memories ſake I had briefly gathered, I ſetled my ſelfe (as leyſure ſerued) more largely to commit them to writing, in ſuch ſorte as they are now come to your Lordſhips handes. And this I haue doone peraduentures not without alteration of words, but I am ſure without alteration eyther of matter or methode. Now in the publiſhing heereof I humbly craue your Lordſhips patronage. I willingly confeſſe the worke altogether vnworthy of ſo worthy a Patrone; yet it ſufficeth me that the Patron is worthy of the worke, not doubting but hee alſo worthily vouchſafeth to accept of the ſame: reſpecting therein the dutifull good meaning of the worker therof, both towards himſelf particularly, and towards the Church of Chriſt generally. I reſpected not herein ſo much the floriſhing phraſe of humane learning, to ſet foorth my ſelfe to the worlde, as I did the plaine deliue-

ring

ring of the truth, to the comfort of Gods chosen turmoyled in this their troublesome pilgrimage in this worlde. For the furtherance whereof I thought it conuenient to shrowd the same vnder your L. tuition: because that as the Church of Christ and the godly therein, haue had that approued experience of your Lo. godly wisedome, which hath yeelded them credite and countenance, so no doubt they will the more reuerently esteeme and imbrace that which shal be beautified with your L. approbation and defence. The Lord louingly accepteth the least worke done of those that loue him, & leaueth not a cup of colde water vnrewarded, rather respecting the affect of the minde in the giuer, then the value of the gift it selfe. Reward I looke for none: I say, none at the Church of Gods hands, for I owe my selfe and all my labours thereunto: necessitie is layde vpon me, and wo is me if I pay not this debt: onlie I craue the earnest prayer thereof vnto God for me, that my labours may be more and more beneficiall thereunto, for the discharge of my conscience before God in the daye of Iesus Christ. Not at your L. handes, for I haue receyued the same before the worke, yea before I was eyther called to worke, or was able to worke: for euen from mine infancie hitherto I haue so continually not onely tasted of, but euen beene nou-

risshed with your L. bountifulnes towards me, as that neither any, nor all the works and labors of my body and minde, are able to shew themselues as one Mite in respect of a Tallent towardes an aquiualent recompence for the same. Only therfore I craue that my labour herein may bee accepted as an vnfained testimony of dutiful thankfulnes at my hands, not being able to yeeld anie other more worthy recompence to your Lo. for so manifold benefites towards me: which if your L. shall vouchsafe, according to the increase of Gods graces in me, I shall be still more and more incoiraged in like manner to testifie my continuing thankfulnes for your L. vnrecompensable bountifulnes. The Lord of heauen and earth in aboundant measure heape vppon your Lordship the manifold graces of his holy spirit, to the continuall beautifiyng of his Church, whereof hee hath made you an ornament to the comfort of his Saints in the earth, and to your eternall glory in the highest heauen. From Lyd this 12. of May. 1591.

Your Lordships most
humble in the Lord,
Isaac Colfe.

To the Christian Reader.

ALthough in diuerse respects (Christian Reader) I haue beene discoraged from the publishing of this my labor: yet in diuers others, & those more waightie, I haue bene againe imboldened and encouraged to present it before thee, and to offer it into thy hands: of which sort are, first the earnest perswasion of sundrie godlie wise persons, who hauing heard the same vttered vnto them by voyce, ouerpressed mee to publish it vnto others by writing: Secondly, the carefull desire of thy profit, in directing thee how to arme thy selfe for thy safe defence with, fit furniture in thy spirituall warre-fare, against the daungerous assaultes of the common aduersary of our saluation, who most mightily rageth against the Saintes on the earth, now in this last age of the worlde. Thirdly, the

dutifull discharge of myne owne conscience, which might iustly bee wounded, if I should wilfully conceale that from thee, which by the iudgement of the learned, (beeing published) might doe thee good. My labour (I willingly confesse) is not such as the woorke deserueth to haue: yet I assure thee, it is such as the worker is able to giue.

Vouchsafe therefore with a louing minde to accept my faithfull meaning towardes thee: open the booke, and read it with desire to profite by it: there is not contained in it that which may delight the vayne eare, neyther which may content the curious minde, but that which maye comfort the weake conscience: this is the wished fruite of my labour, and the desired ende of my trauayle: and my hope is, that it shall not remaine barraine, nor returne fruitlesse. Farewell (Christian *Reader*) I will not be vnmindfull to pray for thee, that thy labour heerein, and in all other thy godly exercises, may bee blessed with the fruitfull increase of thy spirituall comfort: And vouchsafe I beseech thee to helpe mee with thy faythfull prayer vnto God for the increase of his graces

in

in mee, that the Church of Christ may more and more be profited by mee, in the comfort of his chosen therein, running on in the troublesome course of their saluation.

Thy faithfull brother in Christ. I. C.

A COMFORTABLE TREA-
tise, concerning the temptations of Christ.

Text. Math. 4. Verse 1. &c.

Verse. 1. *THen Iesus was led aside of the spirit into the wildernes to bee tempted of the diuel.*

2. *And when hee had fasted fortie dayes and fortie nights, he was afterwards hungry.*

3. *Then came to him the Tempter, and sayd: If thou be the sonne of God, command that these stones be made bread.*

4. *But hee answering sayd, It is written, man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

5. *Then the diuell tooke him vp into the holie Cittie, and set him on a Pinnacle of the Temple.*

6. *And sayd vnto him, If thou be the sonne of God, cast thy selfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their handes they shall hold thee vp, that thou dash not thy foote against a stone.*

7. *Iesus sayd vnto him, It is written againe, thou shalt not tempt thy Lord thy God.*

8. *Againe the diuel tooke him vp into an exceeding high mountaine, and shewed him*

all the kingdomes of the world, and the glory of them.

9. *All these will I giue thee, if thou wilt fall downe and worship me.*

10. *Then Iesus said vnto him, Auoyd Satan, for it is written, thou shalt worship the lord thy God, and him onely shalt thou serue.*

11. *Then the diuel left him, and the Angels came and ministred vnto him.*

IN the latter part of the former Chapter, the Euangelist S. *Matthewe* describeth the Baptisme of Christ, & this by the circumstances both of the person & place, by whom and where hee was baptized, that is by Iohn Baptist in the flood of Iordane: As also how after he was baptized, the certainty both of his fathers loue towards him, and also of his vocation & calling, was *sensibly* confirmed vnto him, and vnto the world. First, by the visible descending of the holy Ghost vpon him. Secondly, by the audible voice of his father from heauen, saying, *This is my beloued sonne in whom I am well pleased.*

pleased, heare him. Now in the beginning of this 4. Chapter, and in this part therof conteined in these eleuen first verses, he farther expresseth the first step of Christ after the same, towardes the perfecting of that worke for which he was sent into the worlde by his father, which was, the redemption of man: for vntil now hee made not himselfe manifest vnto the world, but as a priuate man and obedient sonne hee remained with his parents Ioseph & Marie in the Citie of Nazareth. But now, the time appointed beeing come, hee beeing baptized, and hauing receiued these *sencible* testimonies and warrants thereupon, without any longer delaie hee presently with all diligence prepareth himselfe to put the same in faithfull execution. Into the which hee maketh his entrance by the submitting of himselfe vnto the temptations of the diuel, that so, where the worke of the death and damnation of man tooke beginning (which was at the temptation of the diuel, as plainly appeareth, *Genises.* 3.) there also might begin the worke of his redemption and saluation. The cause mouing mee to make especiall choise of this portion of scripture cōcerning the temptions

why Christ beginneth his office with temptation.

Gen. 3. *ver.* 1.

tions of Christ, is the consideration of the busie diligence of Sathan in the tempting of the chosen children of God, and faithfull members of Iesus Christ: who knowing both by the truth of the scriptures, and also by euident signs and tokens, that the time of his winning of soules vnto destruction draweth to an ende, by reason of the neernes of Christes second comming in the glory of his father, with his holie Angels, to the general iudgement of the quicke and dead in the end of this world, being now euery day & houre and minute of an houre to be looked for, what time he shal quite be troden vnder foote, *Rom.* 16. and deliuered vnto tormentes, *Math.* 8. wherunto he is alreadie reserued & kept. 2. *Pe.* 2. 5. *Iude ver.* 6. Now the more greedily and insatiably like a roring Lion walketh about seeking whom he may deuour. 1. *Pet.* 5. The end hereof is, that the members of Christ may bee relieued, and the tender consciences of Gods chosen comforted, by the assuring of themselues of the fauour of God, and of the comfort of his holie spirite in time of temptation: by learning how & after what sort to behaue themselues therin, what weapons they are

Rom. 16. *ver.* 20.
Mat. 8. *verse* 29.
2. *Pet.* 2. *verse* 4.
Iud. v. 6.
1. *Pe.* 5. *verse* 8.

The vse of this historie concerning the temptations of Christ.

to

to vse, what answeres they are to make according to the nature & condition of the temptation. Againe, by the assuring of themselues, that albeit they are for a season in sorrow & heauines, in affliction and trouble, hauing temptation vpon temptation heaped on them: yet at the last, if the Lord in his heauenly wisedome see it to be profitable, in the time that he seeth most profitable, hee wil giue vnto them a ioyfull issue out of all their troubles and temptations, wiping all teares from their eyes, and turning their sorrow and heauines into a most victorious and triumphant reioycing. But of all these things more shal bee spoken in their places, as wee come to the seuerall points which are to bee considered in this historie, according to the order of the Euangelist.

Now the principall partes thereof are three. First, certaine circumstances before his temptations. Secondly, the temptations themselues. Thirdly, the finall euent following the same.

The first part.

CIrcumstances before the temptations, which are three. First of the person, and

and this first which was tempted, *Iesus*. Secondly, by whom he was led to be tempted, by the *Spirit*. Thirdly, of whom hee was tempted, of the *Diuel*.

2 *Of the time*, *Then*, the which hath relation first to his Baptisme: secondly, to the receiuing of those *sencible* testimonies of his fathers loue, and of his vocation and calling: which were the descending of the holie Ghost vppon him in the forme of a Doue, and the voice of his father, saying, *This is my beloued sonne, &c.*

3 *Of the opportunitie offered vnto the Diuel to tempt him*, whiche was first of the place, the *Wildernes*. Secondly, of the behauiour of Christ Iesus therin, to be seen in his fasting fortie daies & fortie nights: and in his hungring afterwards.

1 *Circumstance*, which is of the *Person*: and that first which was tempted, *Iesus*: *Then was Iesus ledde aside, &c.* In this *Iesus* who is heere tempted, two things principally are to be considered. First his perfection. Secondly, the highnes of his loue in the sight of God his father.

1 His *Perfection*, who albeit hee was very flesh, euen flesh of our flesh, & bone of our bone: yet beeing most purely conceiued

Perfection of the humane nature of Christ.

ceiued in the wombe of the virgin *Marie*, by the ouershadowing of the holy Ghost, hee was altogither without that originall corruption wherein all the posteritie of *Adam* is naturally borne and conceiued. *Psal.* 51. And therefore the Apostle hauing shewed the likenes of him vnto vs, not onely in substance, but also in infirmities, maketh this exception. *Hebr.* 4. Yet without sin. And as he was without originall sinne by nature, so was he also altogither without actuall sinne by imitation: for as the Prophet *Esay cap.* 53. And the Apostle *Pet.* 1. *Epist.* 2. speake of him, *Hee did no sinne, neither was there any guile founde in his mouth*: but in all things hee continually shewed himselfe a perfect patterne of absolute righteousnes before GOD and man. This was the perfection of Iesus Christ: & yet behold he escaped not the temptation of the Diuell. So *Adam* and *Euah* our first parents, although created in absolute perfection concerning present righteousnes and true holines, euen in the perfect Image of God himselfe, in whom there is none imperfection: yet coulde they not auoyd the temptation of the serpent. Now therefore if *Adam* and *Euah*,

Psa. 51.

Heb. 4. 15

Esa. 53. 9.

1. *Pet.* 2. v. 22.

Righteousnes can not exempt from temptation.

and

and Christ Iesus himselfe were subiect to the temptations of the diuel: then who is hee amongst all the sonnes of men, we being all fraighted with so many sinful infirmities, that by his perfection and righteousnes, can thinke to exempt himselfe from temptation? *For if this be done to the greene tree, what shall be done to the drie?* Lu. 23. If to the perfect, how much more to the imperfect? If to the strong, how much more to the weake? And therfore let euerie man prepare his soule to temptation. *Luc.* 23. 31.

2 *The highnes of his loue in the sight of God his father:* for this is hee of whom it is sayd, *The grace of God was with him.* *Luc.* 2. And anon in the same Chapter, *He increased in fauour with God and men.* Yea this is he of whom the father himselfe expresseth his louing mind and affection, in the hearing of many. *Math.* 3. *This is my beloued sonne in whom I am well pleased.* Yea this is his so wel beloued sonne, as that in him he entirely loueth vs, whom without him he wholly abhorreth: and in whome hee is so well pleased, as that for his sake, he is now perfectly pleased with vs, with whō without him, hee is most irreconciliably displeased. Lo this is the loue of his father to- *Luc.* 2. 40. *vers.* 52. *Mat.* 3. 17. The greatnes of his fathers loue towards him

wards him, and yet behold, hee is subiect to the temptations of the diuel. Now in that this so entirely beloued son of God, in whom he is so wel pleased, is tempted, hereby may we reape great comfort vnto our selues: for hereby it doth plainly appeare, that temptations be they neuer so fearefull to the eye, greeuous to the heart, or painfull to the flesh, yet they seperate vs not from the loue of God, neither are they tokens of his displeasure and hatred, as the world esteemeth them, which weyeth the fauour of God in deceiueable balances of worldly prosperitie: but rather that they are testimonies of his fauour towards vs: for we are also taught, that *Iudgment beginneth at the house of God.* 1.*Pet.*4. And that wheras, as saith Iobe, *Cap.*21. *The wicked grow in wealth, hauing their seede established in their sight with them, and their generation before their eyes: and haue their houses peaceable without feare, and the rodde of God is not vpon them. Their Bullocke gendreth and faileth not: their Cow calueth, and casteth not her Calfe. They send foorth their children lyke sheep, and their sonnes daunce: they take their Tabret and Harpe, and reioyce in the sound of the Organs, &c.* And as the Prophet *Dauid* com-

Temptations no token of gods hatred, but testimonies of his loue.

1.*Pe.*4.17

*Iob.*21.7.

complaineth, *Psa* 37. *Haue no bands in their death, but are lustie and strong, neither are in trouble as other men, neither are plagued with other men, &c.* The chosen children and faithfull seruants of the Lord in the mean season, *Are afflicted on euery side*, 2. *Cor.* 4. Some by captiuitie, some by exile, some by torments: some outwardly, some inwardly: some in bodie, some in minde and conscience: some one way, some another: some more, some lesse. Whereupon it is, that our Sauiour Christ setteth down this to be the lot of his Disciples. *In the world you shall haue affliction, Iohn* 16. And that the Apostle laieth out this as the general portion of all those which desire to liue godly in Iesus Christ, that they *Shal suffer persecution*, 2. *Tim.* 3. And that the Prophet *Dauid* saith: *Psal.* 34. *Great are the troubles of the righteous.* Wherby we may easily see, that if wee should herein ioyne our selues in opinion and iudgement with the men of this world, wee should iustifie the wicked, and condemne the iust: both which, as *Salomon* speaketh, *Prou.* 17. *Are an abhomination before the Lord.* Now then this being set downe and receiued, that temptations of what sort or force soeuer they

Psa. 73. 4

2. *Cor.* 4. 8

Ioh. 16. 33

2. *Tim.* 3. 12.

Psal. 34. 19.

Prou. 17. 15.

bee in vs, doo not seperate the tempted from the fauour of God, neither are tokens of his hatred, but are testimonies of Loue.: the originall causes of this their troubled estate are also to bee considered. That the children of God therefore, carefully endeuouring the performaunce of their duties, according to the rule of Gods commandements, are troubled and molested, when the vngodly carelesly giuing ouer themselues vnto all maner of filthines, liue at hearts ease in the world, it ariseth partly of the malice of the diuel, and partly of the mercy of God himself. First of the mallice of the diuell against them: who opposing himselfe against God as a professed enemy, opposeth himselfe also against those whom he seeth to appertaine vnto God, and to be in the fauour of God, the which is the propertie of those that be enemies, who because of that hatred which they haue one against the other, hate also those whom they see pertaine to each other, seeking continuall occasions and opportunities to trouble and vexe them, euen because of that hatred which they two haue one against another: and this is the cause of his continuall ra-

The causes of the troubles of the righteous.

1. The malice of the diuel.

The diuell hateth vs because he hateth him which loueth vs.

ging

ging against the faithful of the earth, euen the seeing of them to pertain vnto God, and to be accepted into his loue and fauor againe: whereunto agreeth that of *Chrisostome Hom. 47 super Mathæum. Conatus ipsius omnis super nos est: causa verò atque origo, vt nos impugnet, ab odio quo in diuinam maiestatem fertur, profecta est.* All his endeuour is against vs: but the cause and beginning proceedeth (herefrom) that hee might fight against vs, because of his hatred against the maiestie of God. That he hateth vs then, it is, because hee hateth God: and in vs which pertaine vnto him, he seeketh to be reuenged on him: in the seruant to persecute the maister, in the members, the head; Thus saith our Sauiour Christ vnto his Disciples, concerning the children of the world, sette on fire by the instigation of Satan, *Ye shall be hated of all men for my name. Math.* 10. Euen because of the hatred they haue against me & my name: and thus do the faithful themselues long before the time of Christ complain the same to bee the cause of all their troubles, and torments, and martyrdomes. *Ps.* 44. *For thy sake are we killed all the day long, wee are counted as sheepe for the slaughter.*

Chrisost. in Math. Hom. 47. super cap. 13.

Math. 10. 22.

Psal. 44. 22.

The deuill fawneth vpon his owne.

Wheras on the cõtrary part, as the world, so the prince of this world loueth his own. For the children of disobedience, the houses of whose Soules he keepeth in peaceable possession, and in whose heartes hee fully ruleth: these he molesteth not, neyther troubleth: but fawneth vpon them with louing countenance, linketh them to him with the promise of profits, & sweetly lulleth them asleepe with the delightful pleasures of this world, thus pleasantly leading them on, till at the last hee cast them headlong at once into the bottomlesse pitte of neuer ending destruction. This then we see plainely is the one cause of the troubles of the righteous, euen the malice of the Deuill.

2 The loue of God.

The second and principall proceedeth from God, not from his malice, but from his mercie: not from his hatred, but from his loue: chastening euery *sonne which hee receiueth vnto himselfe. Hebr.* 12. The children of this world in correction can perceyue no loue: but rather in others maruaile that they can so constantly comforte themselues in the loue of God, when they are so greeuously afflicted: and in themselues feare hatred rather, than conceyue

Heb. 12.6 Worldlings can see no loue in affliction.

loue

loue when they are afflicted, yea and willingly reiect that loue which is ioyned with ſeuere affliction. But beholde how Satan hath blinded the eies of their minds that they ſhould not be able to ſee that in God, which they daily find to be in themſelues: for do they not ſee how euery wiſe Father, howſoeuer entirely he loueth his Sonne, yet correcteth him? Yea and the more entirely hee loueth him, the more (if he be wiſe) he offending, hee will correct him, and not alwayes flatter him, and feede him, and giue him his owne asking. Doe they which are earthly parentes of loue thus correct and chaſten their children: and ſhall wee thinke that our heauenly Father chaſteneth his children of hatred? If we which are euill do the ſame of loue to our children, then can it not be that God, who loueth his more entirely than any earthly Father loueth his onelie Sonne, chaſtens vs of hatred: and therefore euen by our owne fatherly affection in the chaſtening of our children, we may iudge of the minde and affection of our heauenly Father in the afflicting of vs: confeſsing with Salomon, that *the Lorde correcteth him whom he loueth, euen as the fa-* *Prou. 3. 11*

ther doth the child in whom he delighteth. Pro. 3. According to that of Christ, *As many as I loue, I rebuke and chasten. Apocal.* 3. Yea and with the Apostle therefore, that if we *be without correction, whereof al are partakers, we are bastards, and not sonnes. Heb.* 12. And that the Lord doth chasten and correct of loue and mercie, it appeareth euidently by the effects that follow: for as the profitable effects are many, so doth the mercie of God the more manifestly shewe forth it selfe by them vnto vs: whereby we shall be euen constrained to confesse with Saint *Augustine*, as with men so with God, that there is *Crudelitas parcens*, a sparing crueltie. So there is also *Misericordia puniens*, a punishing mercie. Now whereas the profites which the godlye doe reape by theyr afflictions are many, they partlye pertaine vnto this life, partly to the life to come. First to this life present, during which they are afflicted. For euen as their atflictions are present, so doth the Lorde vouchsafe them present sencible profits and commodities by them, least they should bee discouraged: as, 1. The loathing of this worlde, and the pleasures of the same, to the louing and embracing of

Apo. 3. 19

Heb. 12. 8

August. epist. 54.

The profits of afflictions.

1. Pertaining to this life.

of which man naturally is ouer greedily addicted: whereinhee resembleth the tender hearted mother, who seeing her childe ouermuch lingring and longing after her milke, whereby it commeth to passe, that hee regardeth not other more strong and norishing meate, to bring him to a loathing therof, & to weane him therfrom, annointeth her nipples with Aloes or some other bitter thing. So dooth the Lord our God deale with a fatherly affection with vs which are his children, desiring, as it were, to warne vs from the ouermuch delighting & taking pleasure in the profits and pleasures of this world, the liking of & lingring after which, withdraweth our minds from setling our affections on heauenly thinges, farre more needfull for vs: mingleth them with the bitter gaul of affliction and tribulation, that the bitternes of the one might qualifie our desires after the sweetnes of the other: and if notwithstanding the same, such bee our ouer greedines after them, as wee see by daily experience euen in the children of God themselues: we may easily perceiue that were our profits without discommodities, and our pleasures without sorrows

God dealeth with vs as the tenderharted mother with her own childe

either ioyned with them or following of them, wee would so insatiably seeke after them, and so immeasurably be delighted in them, as that for the loue of them wee would vtterly renounce God, and contemne the kingdome of heauen it selfe: Wherunto agreeth the saying of S. *Augustine*, *Super Psal. Ecce turbas mundus & anxiatur: quid si tranquillas esset, formoso quomodo hæreres qui sic amplecteris factum. Horres eius quomodo id legeres, qui & spinis non reuocas manum*? Behold the worlde troubleth vs, and it is loued: what would we doo if it were quiet? how wouldest thou cleaue to the faire, which so imbraceth the foule? How wouldest thou gather the flowers therof, which pluckest not thy hand from the thornes. 2. The bringing of vs to a deepe consideration of our sinnes, which in time of prosperitie bee they neuer so many or greeuous wee remember not, or in remembring of them regarde not. So saith Solomon, *The rodde and correction giue wisedome*. So the children of Iacob hauing vnnaturally made away with their brother Ioseph, and sold him into the handes of the Ismaelites, during their welfare and prosperitie, were neuer brought to a feeling

In prosperitie man remembreth not, nor regardeth sinne. *Pro.* 29. 15 Aduersitie bringeth old sinnes to remembrance.

ling of that their offence: but at the last, being brought into trouble in Egypt, then could they enter into the consideration of their wicked dealing with their brother: for then could they say one to another: *We haue verely sinned against our brother, in that we saw the anguish of his soul, when he besought vs, and we would not heare him: therfore is this trouble come vpon vs.* *Gen.* 42. The like example we haue in Manasses, who being an Idolater, made Iudah and the inhabitants of Ierusalem to erre, and to do worse then the Heathen themselues: & although the *Lorde spake vnto Manasses and to his people* (beeing now in prosperitie) *they would not regard, wherefore the Lord brought vpon them the Captains of the hoste of the King of Assur, which tooke Manasses and put him in fetters, and bounde him in chaines, and carried him to Babel. And when he was in tribulation he praied to the Lord his God, and humbled himselfe greatly before the God of his fathers.* The like wee reade to haue come to passe in Nabuchadnezzar. *Dan.* 4. In the Prodigal child. *Luc.* 15. and in many others by afflictions and tribulations, who thereby haue been brought to an humbling of themselues before God, to a confessing of, and sorrowing

Ge. 42. 21

2. *Par.* 33 *ver.* 12.

Dan. 4. 31

Luc. 15. 17

rowing for their ſinnes, whiche in time of proſperitie they neglected, or rather which they greedily committed. 3. The teaching of vs greater warines and watchfulnes afterwards, more circumſpectly to walk in his waies, more diligently to keep his Commaundements. For euen to the ſides of the moſt forwarde, needefull it is that God laie to his ſpurres to pricke vs foorth to make vs more forward: for we are yet too ſlow in reſpect of the dulnes of our fleſh: for albeit that the ſpirite is willing, yet the fleſh is weake. *Math, 26. And fighteth againſt the ſpirit. Galat. 5.* The beſt braunch of the Lords vine is not ſo fruitful as the Lord looketh for and requireth: and therfore as Chriſt ſpeaketh, which is the vine it ſelfe, & beſt knoweth the fruitfulnes of the branches: *Euery branch that bringeth foorth fruit, my father purgeth, that it may bring foorth more fruit.* And how effectuall the ſame is, appeareth by the example of Dauid, as hee ſpeaketh of himſelfe. *Pſal.* 119. *Before I was afflicted, I went aſtray, but now I haue kept thy word.* And againe in the ſame Pſalme, *It is good for mee that I haue been afflicted, that I may learne thy ſtatutes,* For as it is Ier. 31. without corec-

The moſt forward in the race of righteouſnes, needeth ſpurring on.

Mat. 26. 41.

Ga. 5. 17.

Ioh. 15. 2.

Pſa. 119. 67.

ver. 71.

Ier. 31. 18.

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tion wee are as *an vntamed Calfe*, not willingly yeelding his neck to the yoke: neither yeeld wee our neckes to the *yoake of Christ*, although it *is easie*: nor our back to his *burthen*, although it *is light*: vnles wee be with afflictions (as it were) forced thervnto: for although *his commandements are not grieuous*, 1. *Iohn.* 5. yet seeme they altogither intollerable vnto vs. 4. The prouing and trying of vs. Thus saith Dauid to the Lord in time of tribulation. *Psal.* 66. *Thou God hast tried vs as siluer is tried*: therfore the Apostle Peter speaking of affliction and trouble, calleth it *A fiery triall*. 1. *Pet.* 4. And addeth, that the end thereof is to *proone vs*. The ende of which proofe is not to make vs knowne vnto GOD, for there is nothing in vs which hee knoweth not, for euen the most secrete thinges in man are continually laide open before his sight: but to make vs knowne vnto our selues & others: that is, that we our selues, and they which are conuersaunt with vs, may know what maner of persons wee are. For in time of prosperitie we do not truly know our selues, much lesse doo others: but when the time of affliction commeth, then draweth nigh the time of triall. That

Mat. 11. 30

1. *Ioh.* 5. 3

Psal. 66. 10.

1. *Pet.* 4 12

By affliction wee are made knowne to our selues and others

which

which is tried heereby and prooued, although it be manifold, yet principally it is our faith, which is, that it is most precious, and the mother of all vertues in vs. Of this effect of tribulation the Apostle Iames speaketh, Chap. i. vsing the same as an argument to perswade the godly to account it exceeding ioy when wee fall into diuers temptations, euen because that thereby followeth *the trying of our faith*. The which trying of our faith is two folde. 1. A discerning of that which is true, from that which is fained: for in time of prosperitie euerie man boasteth of his faith, neither is there any man so wicked, but that hee will say he hath faith, and will storme not a little at him that shall call him faithlesse. But when trouble commeth, then is the faithfull indeed made knowne from him that pretendeth faith and hath it not: for then doth the fained faith of hipocrites vanish away as smoake, and consume as drosse: which is that Christ speaketh of them. *Luc.* 8. *They beleeue for a while, but in time of temptation go away.* But euen then doeth the faith of Gods children continue, although sometimes not without wauering, yet alway without fleeting. 2. A fining

Iam. 1. 3.

A twofold triall of our faith.

Luc. 8. 13.

and

and purifying of that faith, the which although true, yet weake, continueth planted in the hearts of Gods elect: for as siluer & gold the more they are tried in the fire, the more they are fined: so the fayth of the children of God; the more it is exercised in the fire of tribulation, the more it is strengthned and confirmed: and this, because that the more the power & mercy of God is manifested vnto them thereby, sometimes by their mightie deliueraunce out of them: but alwaies by their wonderfull protection in them. Many such lyke singular effectes the godly to their great profit do feele following their present afflictions, which doo cause them greatly to reioyce euen in the midst of all their afflictions and tribulations, as the Apostle speaketh, *Rom.* 5. Secondly, the profit of affliction & temptation, partly doth pertaine to the life to come: as the preuenting of the torments of hell. For whereas the Lorde preparing *the wicked against the day of slaughter*, Ier. 12. Suffereth them for a season to enioy the pleasures of this world, that they fulfilling al wickednes, might receiue the greater condemnation: he in the meane time afflicteth his owne sharply in this

Ro. 5. 3.

2. Pertaining to the life to come.

Ier. 12. 3. Why the wicked & reprobate liue in pleasure.

this present world, that they might not be partakers of that destruction with them: and this is that which the Apostle speaketh, 1. Cor. 11. *When wee are iudged, wee are chastened of the Lord, because we should not be condemned with the world.* This indeed may seeme a hard and sharp remedie: which we confesse, and yet necessarie: so is the receipt of Phisicke a sharpe remedie for the sicke patient, yet necessary for the recouering of his health. What father is hee who seeing his sonne in danger either of drowning or of burnyng, or of anye such lyke death, would not take him either by the haire of the head, or by the arme, or by some one member or other which commeth next to hand, & with violence pluck him out and saue his life? The childe cryeth out sore, that hee is pained or tormented, or maimed, or dismembred, great grief this is to the tender heart of his louing father: yet notwithstanding all this, he leaueth him not, he slaketh not his hand, and all to saue his life. Euen so the Lorde our God, seeing vs in desperate daunger of destruction, not onely of our bodies, but also of our soules, by reason of the ouerflowing streames of sinne and wickednes,

1. Cor. 11. 32.

The sharp receipt of afflictions, a necessarie phisicke to saluation.

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hee moſt entirely louing vs with a more than fatherly affection, and earneſtly longing after our ſaluation, refuſeth not euen theſe violent means, leaſt ſlaking his hand in the vſing of them, wee ſhould periſh euerlaſtingly: knowing that it *is better for vs* (with paine) *halt or maymed to enter into life, then* (with pleaſure) *hauing two hands, or two feete, to bee caſt into euerlaſting fire*, that is, knowing that far better it is for vs here for a ſeaſon to ſuſtain the pains of this world, thē for euer to endure the torments of hel in the world to come: between the which ther is no compariſon: the one being only for a ſeaſon, the other being without end: the one beeing with tollerable paines, the other with moſt intolerable torments: for as the pleſures of this world, if they could altogither at one time be enioyed, are nothing in compariſon to the ioyes of heuen: ſo on the other ſide, if all the pains of this world were, as it wer in one bundle bound togither, and could at one moment be felt and ſuſtained: yet are they nothing in reſpect of thoſe tormentes which in the iuſtice of God are prepared for the vngodly: for as there bee vnſpeakeable and incomprehenſible ioyes in heauen, ſo are *Mat. 18. 9.*

there like vnspeakable incomprehensible torments in hell: which the Lorde knowing (for hee ordeined them) hee in mercie here afflicteth vs, least passing the time of this our life in pleasures, the same shall be recompenced afterwardes with those torments, So that now by these things we see plainly shewed and sufficiently prooued, that many commodities do redound vnto the children of God, partly presently to be reaped, and partly hereafter to be enioyed, by their present afflictions: & that therefore consequently it appeareth, that they proceed from his mercifull loue towards vs: and that therefore also we haue no cause to grieue at them, or to murmure against him that sendeth them: but rather as S. Iames exhorteth, Chapter 1. *To count it exceeding ioy when we fall into diuers temptations.* For in that wee reape so great profite by temptations and afflictions, it is a speciall priuiledge which wee receiue at Gods hands. For temptations and afflictions are (in their owne nature being considered,) to bee numbred amongst those things which are euil: and many wee finde haue many waies in like sort beene afflicted, which haue notwithstanding not reaped,

Iam. 1. 2.

To reape commoditie by afflictions is a speciall grace of God.

ped, neither can hope to receiue any lyke commodities by them: but rather on the contrarie part are thereby brought headlong to an hardnes of heart, to a contempt of God, to a renouncing of faith, & briefly to their greater condemnation. One notable example whereof is to bee seene in Pharao King of Egypt, who notwithstanding all those plagues of God most fiercely executed vpon him and his people, almost to the destruction of the whole land: yet the more he hardened his hart against the Lord, neuer ceasing vntil he had thereby hastened vpon himselfe and his whole hoste vtter destruction, as appeareth, *Ex.* 14. That therefore wee reape these commodities by our afflictions, it is not either of the *vertue* of afflictions, neither of our *vertue* in the enduring of them, but of the meere mercy of God, wherby it is, that all *thinges woorke togither for the best vnto them that loue him. Ro.* 8. Not onely those things which in their owne natures are good, but euen those thinges also which in their natures are euil: and therefore in nothing more doth the mercie of God daily manifest it selfe vnto vs, then in our afflictions and temptations. And thus much concer-

Exo. 4. 1 28. *Ro.* 8. 28.

ning the person which was tempted. Now secondly followeth the consideration of the person by whom hee was ledde to bee tempted, which was the Spirit: for so saith the Euangelist, that he was *ledde by the Spirit to be tempted*: by which Spirit wee are not to vnderstand the Diuel, who is also a Spirit (as are all other the Angels of God, and therefore are called *ministring Spirits*, *Hebr.* 1.) And therefore in diuers places is so called in the scriptures, as *Eph.* 2. *The spirit* that ruleth and worketh in the children of disobedience: sometimes a *false and lying spirit*. 1. *Reg.* 22. Sometimes an *vncleane spirit*. *Luc.* 11. But by this spirit is meant that spirit which is the holy Ghost, and is the third person in the vnitie of the Godhead, God himselfe proceeding from the father & the sonne: euen that spirit which had before *descended like a Doue, and lighted vpon him*. *Math.* 3. Of which spirit, as the Euangelist Saint *Luke* speaketh, Chapt. 4. *He was full*: and by whom as touching his humanitie he was conducted & gouerned, as are all other the children of God. *Ro.* 8. This, I say, is that spirit by whom our Sauiour Iesus Christ was heere ledde to bee tempted: or as the Euangelist S. *Marke* spea-

By what spirite Christ was led to be tempted.

Heb. 1. 14
Eph. 2. 2.
1. *Re.* 22.
Lu. 11. 24.
Mat. 3. 16.
Luc. 4. 1.
Ro. 8 14. & 26.

speaketh more effectually, by whome hee was *driuen*: The which is not so to be take̅ as if this were any thing against or without the wil of Christ: for all which he did and suffred for our sakes, he did & suffred them willingly and ioyfully, being glad to yeeld himselfe to any thing, which in any thing might bee profitable vnto vs. And therefore concerning his whole humiliation & euery part therof, the Apostle saith, *Philip. 2. That he humbled himselfe.* And againe, *Ephes. 5. That hee gaue himselfe for his Church.* And this testimonie Christ himselfe giueth concerning the principall part thereof, which was his death and passion. *Iohn* 10. saying, *No man taketh my life from me, but I laie it downe of my selfe*: and therefore neither can wee doubt of the same in these his temptations: whereunto also if he had not willingly yeelded himselfe, he would neuer haue offered those opportunities and aduantages vnto the diuell to prouoke him vnto combat, of which more shalbe spoken heereafter, when I come to the third circumstance to bee noted before the temptations. But Iesus is there sayd to bee *driuen*, as they which come to Christ are sayd to be *drawne*, as *Iohn. 6. No*

Mar. 1. 12.

The humiliation of Christ was voluntary.

Philip. 2. 8

Eph. 5. 25.

Iohn 10. 18.

Ioh. 6. 44

How the faithfull are ſayd to be driuen or drawne.

man can come to mee, except the father which hath ſent me, draw him: which driuing and drawing, only importeth the effectual and forceable working of Gods holie ſpirit in the hearts of thoſe whom hee poſſeſſeth: that albeit hee doeth not mooue them as ſtockes and ſtones which are without will: neither hauing wil, violently enforce them againſt their willes: yet doth hee moſt effectually encline their willes to doo thoſe thinges which hee ſeeth expedient to his own glory and their ſaluations: thus doth he of vnwilling, make them willing: *Working in them* (firſt) *the will, and* (then) *the deed euen of his good pleaſure*, *Philip.* 2. Wherunto agreeth that ſaying of S. Auguſtin, *Tract.* 26. *In Euang. Ioannis*, *Quid hic dicimus fratres? Si trahimur ad Chriſtum, ergo inuiti credimus, ergo violentia adhibetur, non voluntas excitatur? Intrare quiſquam Eccleſiam poteſt nolens, accedere ad altare poteſt nolens, accipere poteſt Sacramentum nolens, credere non poteſt niſi volens.* That is, what ſay wee heere brethren? If we are drawne vnto Chriſt, do we therefore beleeue againſt our wils? Is therfore violence vſed, not the wil ſtirred vp? Any man may enter into the Church being vnwilling, he may draw neare to the aultar

Philip 2. 13.

Auguſt. in Ioh. Trac. 26.

aultar vnwilling, hee may receiue the Sacrament vnwilling, but no man can beleeue vnles he be willing. Therfore a little after he saith, *Nolite cogitare inuitum trahi: trahitur animus & amore.* That is, Think not that thou art drawne against thy will: the minde is drawne also by loue. And againe a few lines after, *Porro si Poeta dicere licuit, trahit sua quemquam voluptas: non necessitas sed voluptas: non obligatio sed delectatio: quanto fortius nos dicere possumus: trahi hominem ad Christum, qui delectatur veritate, delectatur beatitudine, delectatur Iustitia, delectatur sempiterna vita quod totum Christus est.i.* But if it were lawfull for the Poet to say, that euerie man is drawne by his owne pleasure, not necessitie but pleasure: not bond but delight: how much more forceably may wee saye, that man is drawne vnto Christ, which is delighted in the truth, delighted in blessednes, delighted in righteousnes, delighted in euerlasting life, all which Christ is. The same wil therefore, loue, pleasure & delight, which God worketh in vs by his holie spirite, is that driuing or drawing which is so oft spoken of in the holie scriptures. And thus was our Sauiour Iesus Christ here *driuen by the spi-*

rite to be tempted of the diuel. Now in that hee was thus ledde or driuen by the spirite to bee tempted, diuers profitable lessons to our instruction and comfort are to bee gathered & obserued. First, we are taught hereby, not rashly or headily to thrust our selues into the daunger of temptation, or to laie open our selues vnto the assaultes of Sathan, but only to follow the leading of the spirite of God to be tempted: for as the diligence of our aduersary is great, to espie all aduantages and opportunities against vs to assalt vs: so, such is our weaknes, as that of our selues we are not able to withstand the least of his temptations, but must of necessitie fall down ouercome of them, if the Lord giue vs ouer vnto our selues, not holding vs vp by the power of his might, exercised in vs by the working of his holie spirite: and what were this els but a most dangerous and feareful temptation and prouocation of the Lorde our God to withdraw his fatherly protection from vs? And to take away his holy spirit out of vs? A perilous thing therefore it is, carelesly to giue our selues vnto the snares of Satan, & desperately to cast our selues into temptation. For, *He that loueth daun-*

Wee are not rashly to thrust our selues into temptation.

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ger, shall perish therein. Eccle. 3. But rather, as wee are taught by the mouth of Christ, to praie to our heauenly father, *Not to lead vs into temptation*, Mat. 6. So are wee also wisely to vse all godlie lawful meanes to auoyd temptation: and according to the example of Christ in this place, onely to yeeld our selues vnto those temptations whereunto we are ledde by the spirite of God: for as we are not to take in hand any thing, so especially not this so daungerous a thing, without the direction of the spirit of God. Secondly, we are hereout taught with what mind & affectiō we are to prepare our selues vnto those temptations whereunto we are ledde by the spirit of God: euen, all reasonings and disputations, and excuses, & delaies laid apart, with ready and willing mindes, to go whither soeuer hee leadeth vs, and to presse forwardes whither soeuer it pleaseth him to driue vs: for thus dooth our Sauiour obey the leading of the spirit in this place: for he disobeieth not, he murmureth not, he reasoneth not, he delaieth not: he first returneth not to Nazareth, he consulteth not with flesh and blood, hee biddeth not his parents and kinsfolkes farewel: but as

Eccle. 3. 27. Ma. 6. 13

Wee are willingly to follow the leading of Gods spirite.

he was *immediately* after his comming out of Iordane ledde, *Mar.* 1. So he immediatly obeied. And thus did the Saintes of God from time to time prepare themselues vnto the like, which might at large bee confirmed by manie examples in the holie scriptures: being called, they answered: being ledde, they followed: not looking vppon the greatnes of the daunger which in their iudgement was threatened therby, but alwaies fixing the eye of their faith vppon him that ledde them, and setling their minds vpon the assurance of his comfort therin, as may appeare by the examples of Abraham in the taking of his iourney from his owne country: of Moses in going into Egipt, &c. And what euent followed? Euen this: you shal alwaies finde that their obedience turned to their benefite, they were not frustrate of their hope, neither were they forsaken in time of troubles: but sometimes were most miraculously deliuered, and alwayes most mightily defended in the midst of them. But as for those, who refusing endeuoured to auoyd danger, and sought to worke to themselues securitie, that which they sought was farre of from them, and that

which

which they feared, hapned vnto them, according to that of Solomon, *Prou.10. That which the wicked feareth shall come vpon him, but God will graunt the desire of the righteous.* Loe this is the mercy of God towards the one, and his iustice against the other. As therefore we see it vaine and perillous to flie from the hand of the Lord, so wee see that great is the benefite of obedience in yelding our selues therūto. That is, if with willingnes of minde we folow the leading and directing of Gods spirite, that euent which wee finde following the obedience of the Saints of God and of Iesus Christ, we may fully assure vnto our selues: that spirit that leadeth vs into temptations wil comfort vs in them, and strengthen vs to beare them to the end, for *the spirit of glory and of God that resteth vpon vs.* 1. *Pet.* 4. Wil so *helpe our infirmities, Rom.* 8 That we shall not faint vnder the crosse, but according to the measure of our afflictions wil minister vnto vs comfort: according to that saying of *Chrysostome*, in 2. *Cor.* 12. *Hom.* 26. *Tunc anima maiori fruitur auxilio, quam ampliore eget subsidio.* Then doth the soule enioy greatest help, when it needeth greatest succour, the which is ministred by the spirit

Pro. 10. 24.

There is no danger in following Gods spirite.

1. *pet.* 4. 14
Ro. 8. 26.

Chrisos. in 2. *cor.* 12. *Homi.* 26.

ſpirit of God, by whom wee are ledde to be tempted: thus doth he lead vs into the battaile with the one hand, and keepe vs from the foyle with the other: how then ſhal wee feare the leading of the ſpirit of God? A valiant Captain leading the way, ſtirreth vp the moſt faint hearted ſouldiour with courage to folow, and without feare of danger to enter into the combat: but let the Captaine be wiſe and valiant, the ſouldiers many and couragious, yet oftentimes they looſe the fielde and are ouercome. But wee alone and weake to fight againſt many and mightie enemies, euen againſt Legions of diuels, yet hauing the ſpirit of God to our Captain, we cannot periſh in the combat: we may fall, but we ſhal riſe againe: we may be wounded, but not to the death: the victorie ſhalbe ours, and all this by the vertue of Gods ſpirit, who beeing alone in vs, is mightier then al our enemies that fight againſt vs, and *whoſe power is made perfect through our weakenes.* As the Apoſtle ſpeaketh. 2. *cor.* 12. With ſafetie therefore may wee folow the leading of the ſpirit of God to be tempted. Thirdly, hereout to our great comfort wee may learne, that albeit great

2. *cor.* 12. 9.

is the malice of the diuel against vs, & that great is his diligence in seeking of all aduantages to deuour vs, yet hee hath not so much power of himselfe as once to touch vs, vnles we be led by the spirit of God to be tempted. Nor could hee heere attempt any thing against Christ, vntill the spirite had led him to be tempted of him, & had as it were, committed him into his hands: neither ouer the body & goods of righteous *Iob*, vntil the Lord had said to him, *Lo he (Iob. 1.) & all that hee hath is in thy hands, only saue his life. Iob 2.* Neither ouer the vnclean swine of the faithles Gergesines, vntil it was said vnto him, *go:* yea & that albeit they were *a legion of diuels. Marke. 5.* That therfore we are tẽpted, it absolutely commeth not of the power of the diuel, but from the prouidence of the Lord himselfe, who also hath led vs by his spirite to be tempted. So saith *Tertullian, lib. de persequutione: Persequutiones veniunt aliquando per diabolum, nõ autẽ a diabolo.* i. Persecutiõs come somtimes by the diuel, but not of the diuel: that is by him as the instrumẽt, not of him as the author. We ar in the hands of god, not in the hãds of the diuel. And what greter cõfort in the time of tẽptation

Satan can not tempt vs, vnles wee are committed into his hands by God.

Iob. 1. 12. Iob. 2. 6.

Mar. 5. 9. & 13.

That wee are tempted, it is by the prouidence of God.

Tertul. li. de persequutione.

tatiō can we reap thē this, that we are led by God himselfto be tempted? without whose licence Sathan cannot tempt vs, or tempting of vs, tempt vs any further then hee hath limited and appointed. Againe, that it is he that hath ledde vs to be tempted, who as he fully knoweth in his diuine wisedome what is best for vs: so in his fatherly goodnesse imparteth onely those thinges vnto vs, which hee seeth are most profitable for vs. The whiche beeing throughly waighed and considered, wilbe a most excellent meanes to teach vs true patience in all temptations & afflictions, and to work in vs a contentation of mind with his fatherly appointment: saying with Christ our Sauiour, *Mat.* 26. *Not as I will, but as thou wilt, O Father.* And this shal suffise touching the person by whom Iesus was ledde to be tempted. Now in the third place foloweth the consideration of the person of whome hee was tempted, which was *the Diuell*, whom Christ afterwards calleth *Sathan*, the one word signifying a malicious accuser, the other an aduersarie. This malicious accusing aduersarie, is he that is *the accuser of the brethren, which accuseth them before our God day and night.*

Mat. 26. 39.

The Diuel a malicious accuser. *Apo.* 12. 10

night. Apoc. 12. Which most vniustly and maliciously accused righteous Iobe not to serue God for Gods sake, but for his owne commodities sake which he had so abundantly receiued at the hands of God *Iob.* 1. Yea which feared not falsly to accuse God himself of enuying the present good estate of man, which should immediately haue followed the eating of the fruit of the forbidden tree of the knowledge of good and euil. *Gen.* 3. This malicious accusing aduersary is hee, who heere prepareth himself against Christ to tempt him, as he doth against al the beloued children of God in Christ to destroy them. *Iob.* 1. 9. *Gen.* 3. 5.

Man hath three principal enemies of his saluation. First, his owne corrupt and sinful flesh, with the lustes and concupiscences thereof: for the *flesh lusteth against the spirite, Gal.* 5. *And the fleshly lustes of the same fight against our soules.* 1. Pet. 2. Thus saith S. Iam. Ca. 1. That *man is drawne away by his owne concupiscence, and is entised.* Yea, and that so forceably as that *hee cannot doo the good thing which hee would, but the euil which he would not, that doth he. Rom.* 7. Secondly, the world with the vanities of the same: and therfore is *the amitie of this world* (sayd

Man hath three principall enemies. *Gal.* 5. 17. 1. pet. 2. 11. Iam. 1. 14 *Ro.* 7. 19.

to

to be) *enemitie against God.* And that *whosoeuer will be a friend of the world maketh himselfe an enemy of God.* Iam. 4. Whereupon it is that the Apostle S. Iohn exhorting vs not to loue the world neither the thinges that are in the world, vseth this as a reason *If any man loue the world, the loue of the Father is not in him.* 1. Ioh. 2. Thirdly, the Diuel, who as hee himselfe cursedly fel from his happie estate, *not abiding in the truth,* Ioh. 8. And *is therefore cast downe into hell, and deliuered into chaines of darkenes to bee kept vnto damnation.* 2. pet. 2. So euer since hath hee greatly enuied the happie estate of man, by al possible meanes endeuouring the casting of him headlong into the like estate: and therefore as hee presently therupō enuying the perfect estate of our firstparents remaining yet in the image of God, wherein they were created, by entising them to disobedience, wrought also their fall and destruction: so dealeth hee likewise with all those whome hee seeth through the tender mercy of God in Iesus Christ to bee raised againe to the liuelie hope of eternal saluation: what stone doth he not moue? what thing doth hee not attempt? what meanes doth hee not vse to

Iam. 4. 4.

1. Ioh. 2. 15

Ioh. 8. 44.

2. pe. 2. 4.

Satan seeketh all waies to destroy vs.

bring

bring them againe to the thraldome of sinne and damnation? But the principall way or meane is here set downe by the Euangelist, euen temptation. Thus assaulteth he Christ, and thus assaulteth hee the rest of the children of God: and therfore is the name of a *Tempter* afterwards giuen vnto him, *verse* 3. Touching which name giuen vnto him, we must vnderstand, that it is taken in the euil part, as it is referred vnto him: but beeing taken in the good part, it is attributed vnto God himselfe in many places of the scriptures, in which hee is said to tempt or prooue: (for they are wordes of one signification.) Thus is he said to *tempt Abraham*, *Gen.* 22. And in many other places to tempt or proue the Israelites, as *Exod.* 16. and 20. *Deut.* 8. and 13. Touching which temptations of God, these two things are to be obserued. First that they are not for the confirmation of himselfe in the knowledge of them whom he tempteth or trieth: (for he onelie perfectly knoweth all men, and seeth thorowly whatsoeuer is in them, and from him is nothing hidden: but euen the thinges which yet are not, hee seeth as though they were) but for the bringing

The principall way is temptation.

Temptation taken in the good and in the euil part in the scriptures.

Gen. 22. 1
Ex. 16. 4.
Ex. 20. 20
Deu. 8. 2.
Deu. 13. 3

2. Things to be noted in temptions of God.

of them to the true knowledge of him and of themselues. Secondly, that these temptations of what manner, or in what measure soeuer they be, are alwaies good: and this, not onely because they proceed from him who is onely good and goodnes it selfe, but also because they are altogither to our profit and good. But whensoeuer temptatiō is referred vnto the diuel, it is (as is said before) in the euil part, because that as they are vnto those thinges which are euil, so are they to our euil, that is (if the mercy of God preuent him not) to our confusion. God tempteth no man vnto that which is euil. *Iam.* 1.13. But all such temptations proceed of this tempter the diuel. So when *Ananias* had tolde that lye before *Peter*, he referreth the working thereof vnto the diuel, saying, *Ananias, why hath Sathan filled thine heart, that thou shouldest lye to the holie Ghost? Actes* 5.3. In like sort the Apostle Saint *Paul* willeth the husband & the wife not to withdraw themselues the one from the other, except it bee by mutuall consent, for a season, and that to giue themselues to fasting and praier, and then to come together againe: adding this for a reason, *Lest*

Whensoeuer temptation is referred to the diuel, it is in the euil part.

All temptation vnto euill commeth of the diuell, not from God.

Satha

Sathan tempt you to incontinencie. 1. *Cor.* 7. 5. And againe, the ſame Apoſtle teſtifieth to the Theſſalonians, that hee could not longer forbeare, but ſend *Timothie* vnto them, that hee might vnderſtand of their faith: *Leaſt the tempter had tempted you in anie ſort.* 1. *Theſſalo.* 3. 5. By all which places wee ſee what manner of Tempter the diuel is, and what manner of thinges they are whereunto hee tempteth, euen to thoſe thinges which are euil: as either vnto flat Atheiſme, that like thoſe fooles ſpoken of, *Pſalme* 14. 1. We ſhould ſay *in our hearts there is no God:* or els that forſaking the onelie true and liuing God, we ſhould cleaue to thoſe that are no Gods: or els that knowing him, wee ſhould either, beeing blinded with ignoraunce not worſhip and ſerue him as he hath preſcribed, or being ouercome with wickednes, not obey him as he hath commanded: for vnto ſome one of theſe heades (me thinketh) may all the temptations of the diuel bee referred. And for the bringing of theſe his temptations to effect, hee ſometimes ſtirreth vp the troubleſome ſtormes of afflictions and perſecutions, to diſquiet and vexe vs, and thereby

Vnto what points the diuelles temptations may be referred.

He vſeth two waies to bring his temptations to effect.

in the ende to terrifie and dismay vs: as appeareth by the view of his continuall practises throughout all ages of the world against the faithfull of the earth. Sometimes againe, and more dangerously, he vseth subtile perswasions and flattering allurements, to entise vs: for when he seeth that by force hee cannot violently ouerthrow, then by subtiltie hee goeth about to beguile. When as a Lion hee cannot teare vs, as a Dragon hee laboureth to deceiue vs: wherein hee is verie craftie and deceitful: and therefore is called *The old Serpent*, *Apoc.* 12. Euen because of his subtiltie: for *the Serpent is more subtil then any beast of the field which the lord God had made.* *Gen.* 3. And therefore our Sauiour Christ willeth his disciples to be *wise as Serpents.* *Math.* 10. The which his subtiltie sheweth it selfe many wayes. First in the entising allurements and plausible persuasions themselues: as beeing sometimes of profite, and sometimes of pleasure to deceiue the worldly minded; againe sometimes bearing the shew of *vertue* and godlines, to beguile the godly disposed. Secondly, in the maner of his comming: for now he commeth not to tempt as hee di-

Apo. 12. 9

Gen. 3. 1.

Mat. 10. 16.

The subtiltiltie of the diuel is to bee seene many waies.

at the first in the temptation of our first parents: he vseth not the ministery of the Serpent, for then should hee too plainly bewray himself: but he commeth in *sheeps cloathing. Mat. 7. He putteth on the hornes of a Lambe. Apoc. 13. He transformeth himselfe into an Angel of light. 2. Cor. 11.* Yea sometimes he *commeth in the name of Christ himselfe*, as Christ forewarned his Disciples. *Mathew 24.* Thirdly, in the opportunities which hee diligently seeketh, as sometimes being of the time, sometimes of the place, sometimes of our worldly estates and conditions, sometimes of our inward inclinations and dispositions: all which as he throughly vsed in these temptatiõs of Christ, so shal further occasion bee ministred to speake of them in their seuerall places hereafter. Now then seeing wee see what is the preparation of this our comon aduersary, this fitly putteth vs in minde what warmes it behoooueth vs to vse, that we at any time or by any meanes giue not any aduantage, neither offer any occasion vnto this our aduersary to tempt vs: but rather with what carefulnes we are to prepare our selues with all the powers of our bodie and minde to preuent all aduanta-

Mat. 7. 15. Apo. 13. 11 2. cor. 11. 14. Mat. 24. 24.

Exhortation to take heed how wee offer any opportunitie vnto him to tempt vs.

ges and occaſions ſought by him againſt vs. The more watchfull, forceable and ſubtile an enemie a man hath, the more if hee be wiſe, knowing the ſame, hee is warie of him, and the more heedefull to himſelfe, furniſhing him ſelfe with all neceſſarie weapons for his defence: ſo farre is hee from either offering aduantages vnto him, or beeing ſecure and careles of him. And how then ſhall we, knowing the continuall readines, great force and lyke ſubtiltie of this our aduerſarie the diuel, bee careleſſe of him, or deſperately laie open our ſelues vnto him? Eſpeciallie ſeeing that thereby is not onelie threatened vnto vs the preſent deſtruction of our bodies, but therwithall the euerlaſting perdition of our ſoules. Wherefore God graunt that the knowledge hereof may ſerue for a watchword vnto vs, to ſtirre vs vp to looke out to ſtand vpon our garde, *To be ſober and watch.* 1. *Pet.* 5.8. *To watch and praie, that we enter not into temptation. Mat.* 26.41. *To ſtand faſt in the faith, to quite our ſelues like men and be ſtrong.* 1. *Cor.* 16.13. *Euen in the Lorde and in the power of his might: to put on all the armour of God, that we may be able to ſtand*

againſt

against all the assaults of the diuel. Eph, 6.10.
That wee be not founde Traytors to our owne persons, and guiltie of our owne destruction: which shall suffice for the circumstance of the Person both which was tempted, and by whom he was ledde to bee tempted, and of whome hee was tempted: which was Iesus was led by the spirite to bee tempted of the diuel. But yet before I passe ouer vnto the second circumstance, I finde it necessary to shew the causes and reasons, wherefore Christ our Sauior became subiect to these temptations of the diuell; for it maye seeme straunge, and in shewe absurd, that Christ should bee subiect to the temptations of the diuel: because that this being a token of infirmitie and weaknes, it cannot stand with the perfectiō of the nature of christ. Wherfore, first this obiection is to be answered. 2. The reasons themselues to be expressed. First concerning the answer to this obiection, we are to note. 1. That albeit perfect was the nature of Christ, touching his humanity in respect of sin, whereof he was altogither free, as is before proued. Yet in all other infirmities which are natural, belonging to the body and mind,

Causes why christ became subiect to those temptations.

It is no absurditie to hold that hee was subiect to temptation.

he was like to other men: for in al things he was like vnto vs, sin only excepted: for thus do we read of his hungring, thirsting, wearines, sleeping, heauines of heart, groning in the sprit, weeping, reioycing, and such like effects of humane infirmities. If therefore Christ was naturally subiect to these humane infirmities: then is it not any strange & absurd thing, not any thing at all contumelious & reprochful against the person of Christ, to beleeue and say that hee was subiect to temptation, a token of infirmitie and weakenes. Secondly, that to bee subiect to temptation, is not alwaies a token of infirmitie & weaknes: which I proue. First, from the example of Adam, who when hee was not yet subiect to infirmitie and weaknes, as yet standing in the estate of perfection, according to the image of God wherin he was created, was not withstāding subiect to the temptation of the diuel. *Ge.* 3. And therfore to be subiect to temptation is not generally a token of infirmitie & weaknes. Secondly, from the diuers degrees of temptation: the which as *Gregory* well noteth, are three. *Sciendum nobis est, quia tribus modis tentatio agitur, suggestione, delectatione, & con-*

Christ was subiect to all infirmities of mans nature.

Ge. 3. 3.

Gregor. in in Euangelho. 16.

consensu. That is, wee are to vnderstand, that temptation is attempted three waies, by suggestion, delight, and consent. *Et nos tam tentamur, plerunque in delectationem aut in consensum labimur.* That is, and we when we are tempted, for the most part fall into delight or into consent: which two are euident tokens of sinful infirmity & weaknes, because they are within vs: but not the first, which is suggestion: for suggestion is the meere motion of another, and nothing pertaining vnto our selues, but altogither without vs. But as for these temptations of Christ, they were onely in suggestion: *Omnis diabolica illa tentatio foris, non intus fuit.* That is, all that diuelish temptation was without, not within. For in him there was founde neither delight, nor consent: but as *Cyprian* saith, *Sermone de Ieiunio & tentatione Christi: humanitas Christi diuinitati associata, omnino peccati sensu & consensu carebat.* That is, the humanitie of Christ (which was) ioyned to the Godhead, was altogither without the feeling of & consenting vnto sinne. The diuel indeed moued him vnto sundrie euil actions, as vnto distrustfulnes, to presumption, and to a forsaking of God his father,

The temptation of Christ was onely outward.

Cyprian Serm. de Ieiu. & tentati Christi.

father, as shall at large be shewed in their seuerall places, when I come to the handling of the temptations themselues: but in none of them did he delight, muche lesse consent vnto them, but most couragiously resisted them, which his aunsweres themselues doo most plainly testifie vnto vs: heerein fulfilling that which hee himselfe of himselfe seeth in his other temptations. *The Prince of this world commeth and hath nought in me. Iohn* 14.30. That is, as saith Saint Augustine, *Nullum omnino peccatum*, No sin at all. And therefore thus to be tempted, is no token of infirmitie and weakenes, but rather of vertue and strength. For as the power and vertue of a mayden beeing tempted with the sweete wordes, faire promises, and large giftes of her flattering louers, shee not consenting to them, nor delighting in them, is hereby knowne to bee the greater: euen so hereby dooth the great and inuincible power and victorie of Christ the more clearely shine foorth vnto the worlde, in that, notwithstanding all these subtile temptations of this flattering diuel, hee standeth fast without alteration of minde,

Augu. in Ioh. Tra. ctat. 79.

3 The power of christ was the more knowen by these temptations.

minde, either in consenting too, or in delighting in any of all those things whereunto hee is tempted.

Thirdly, that concerning the manner of Christes temptations, he was violently made subiect vnto them, but he voluntarily submitted himselfe to the suffering of them, as is before sayde of his whole humiliation, and euerie part thereof. For hee was not so subiect vnto them, but that if it had pleased him, hee could by his owne power haue auoyded them, by forbidding him once to attempt the combate against him: euen as in manie places of the Euangelists we reade that he cast out diuels by his word. *Mat.* 8. 33. *Matth.* 9. 33. & 12. 22. & 17. 18. and in manie places of the other Euangelistes. Therefore this his subiection is rather to bee saide a submission, and therefore not proceeding of infirmitie and weakenes. And thus much for an answere to the obiection.

That christ was tempted, it was rather by submission, then subiection

Now secondlie, the reasons moouing Christ Iesus to yeelde himselfe voluntarilie vnto these temptations, are to bee examined, for seeing that of himselfe

selfe euen by his owne power hee could haue auoided them, yet voluntarily and of his own accord he submitted himselfe vnto the. This one thing we may bee assured of, that there was some great cause and weightie occasion mooving him thereunto: otherwise there beeing so small pleasure and great paine therein, he would neuer haue yeelded himselfe to the suffering of them: for as hee left nothing vndone which was needfull, so neither did he anie thing which was needlesse. Now the cause hereof was not any thing in respect of himselfe, but altogether in regard of vs, which are his. The which, as it doth expresse the loue of Christ towards vs, in not refusing, but willingly yeelding himselfe to suffer whatsoeuer might be beneficial for vs, regarding more our profite than his owne pleasure: so also doth it teach vs to what vse wee are to apply, as the whole Scripture of God, and all the actions of Christ: so, not vnequally vnto anie of the rest, this one concerning this submission of himselfe vnto these temptations, euen to our admonition, instruction, comfort, and consolation. All which things, as in all other his actions, so also in this, no doubt he

It was not without great caus that hee submitted himself to bee tempted.

The cause was altogether in respect of vs

he greatly regarded: first our admonition, that first we should not become secure (of what estate and condition soeuer we are) promising vnto our selues safety from the danger of temptation: but rather that we should prepare our selues vnto, and arme our selues against temptation. For if Satan feared not to assault Christ: what man is vppon the earth, amongst all the sonnes of men, whether excelling in honor, or exceeding in virtue, against whom he dareth not oppose himselfe. Secondly, all grudgings and murmurings laid apart, we should patiently beare those temptations which in any maner or measure are laid vpon vs, according to the example of Christ: for if that with patience and quietnesse of minde he suffered temptation, and that in such dangerous manner & abundant measure, as (if we respect the temptations thé-selues) neuer anie one mortall man endured the like: *The same mind ought to be in vs which was in Iesus Christ, Phil.2.6. Possessing our soules in patience* likewise. *Luc.21.19. The disciple is not aboue his master, nor the seruant aboue his Lord. It is enough* (euen dignitie enough) *for the disciple to be as his maister is, & the seruant as his Lord. Mat.10.24.*

Se-

Secondly our instruction, that heereby he might teach vs how to ioyne our selues in the combatte with this our aduersarie, whensoeuer and howsoeuer he assaulteth vs: what armour wee must vse both for the defence of our selues, and the offence of the enemie. For as they cannot but perish which enter into the battaile without armoure and weapons: so neyther will euerie weapon serue for euery fight, but according to the nature of the enemie, and manner of the fight, must the weapon be prouided.

Thirdly, our comfort and consolation, and that diuers wayes. First, in that heereby wee may assure our selues that temptations are not arguments of Gods anger, neither of his giuing of vs ouer and forsaking vs: but rather signes and tokens of the continuance of his loue and fauour towardes vs, seeing Christ himselfe was tempted: whereof sufficient hath beene spoken. Secondlye, that heereby wee may assure our selues, that in our temptations hee will succour vs as hee seeth most profitable for vs: so saith the Apostle. *Hebr.* 2. 18. *In that hee suffered and was tempted, hee is able to*

succour

succour them which are tempted. Able, that is, more able. More able, not in respect of greater power, but in respect of greater fitnes: and this because of that experience which hee hath had in suffring them in his owne bodie and in his owne soule.

Christ being tempted, is the more fit to succour vs beeing tempted: in two respects.

And in respect of this his experience of our estate in himselfe by suffring those temptations whereunto wee are subiect, hee is more fit to minister succour. First in respect of knowledge: for whereas he which himselfe hath not felt miserie, doth little know or beleeue the present miserie that another feeleth: hee which in former times hath felt the like, by the calling to minde of the same, dooth, as it were, feele the miserie of the other. Secondly, in respect of shewing of pitie and compassion: for as hee which hath not felt miserie, cannot so fully know the miserable estate of another, as hee which hath felt the lyke: so neyther is hee so much mooued with pittie and compassion, to succour and releeue the distressed with miserie as the other is: for it is the sense of feeling that most liuely teacheth man pittie and compassion. Wherefore seeing that

that Christ himselfe hath in himselfe had experience of our temptations: we may to our vnspeakeable comfort assure our selues, that as hee knoweth, and by the consideration of his owne in times past, feeleth as it were the sharpenes of these temptations which we suffer: and also suffring them in his flesh, (which in all things was like vnto ours, sinne onely excepted) knoweth our weakenes of our selues to endure them: so likewise, that he will be the more easily moued to pitie and compassion towardes vs, being vexed and distressed in them, helping our infirmities, that we faint not vnder them: but either mitigating them, or strengthening vs, thus enableth vs to beare them with patience vnto the ende. Thirdly, that the hope of our final victorie might be confirmed vnto vs thereby: for as he ouercame, so shall we: his victorie assureth vs of ours: for that hee ouercame, it was that wee also might ouercome by him. To which reason of his suffering of temptations doth *Gregorie* alluding, say. *Non indignum erat redemptori nostro quod tentari voluit, qui venerat occidi. Iustum quippe erat vt sic tentationes nostras suis tentationibus vinceret,*

The victorie of Christ, is the ground of ours.

Grego. ho: 16. in Euangelia.

sicut

ſicut mortem noſtram venerat ſua morte ſuperare. That is, it was not vnſeemely to our redeemer that he would be tempted, which came to be killed. For it was rightful that he ſhould ſo ouercome our temptations by his temptations, as he came to vanquiſh our death by his death. This our Sauiour Chriſt himſelfe confirmeth, ſpeaking to his Diſciples. *Ioh.* 16. 33. *In the worlde yee ſhall haue affliction: but bee of good comfort.* And why? It foloweth, *For I haue ouercome the world.* As if he had ſaid, I haue ouercome, therefore ye ſhall ouercome: for if his ſpeech tended not hereunto, his ouercomming could not haue miniſtred vnto his Diſciples any comfort in their afflictions. *Theophilact.* writing on theſe words of Chriſt, ſaith: *Sicut Adam victo, omnis natura condemnata eſt: ita vbi Chriſtus vicit, in omnem naturam victoria tranſiit.* That is, as Adam being ouercome, the whole nature (of man) is condemned: ſo when Chriſt ouercame, the victorie paſſed ouer to the whole nature of man, which notwithſtanding muſt bee vnderſtood according to that ſaying of the Apoſtle. *Rom.* 5. *ver.* 18. Referring the whole vnto that part which out of the whole na-

Theophilactes in Ioh. 16.

ture of man is giuen by God the Father vnto his sonne Iesus Christ, & do belong vnto him as members to his bodie: for vnto all these onely dooth the benefite of Christs victorie extend it selfe. And therfore concerning these it is that S. Augustine saith: *Non vicisset ille mundum, si eius membra vinceret mundus.* That is, hee had not ouercome the worlde, if the worlde should ouercome his members. Euen as sure therefore are we, which pertaine vnto Iesus Christ, of the finall victorie against sinne, the worlde, the diuell, death, and hell, as we are of the victory of Iesus Christ ouer them: for the benefite of his conquest extendeth vnto vs. It standeth not now with vs therefore, as it doth with the souldiers that fight vnder the banners of worldly Princes, of whom the victorie may after long combats be iustly feared: for *Sword deuoureth one as well as another*, 2. *Sam.* 11. 25. But as for vs in this our spirituall combat, fighting against Satan vnder the banner of Iesus Christ, we may all assure our selues in the end (if wee continue fighting to the end) to be conquerers: yea hereof wee may assure our selues before wee enter into the combat: for of his

sheepe

sheepe giuen him of his father none shall perish, *Neither shall any plucke them out of his hand. Ioh.* 10.28. And therefore it is, that vpon the assurance hereof, the Apostle Saint Iohn saith, 1. *Epist.*2.13. That *wee haue alreadie ouercome the wicked one*, that is the diuell. Well, for a season then he may bruise our heele, but in the end, *Wee shall breake his head.* Of our selues wee are not able to doo any thing (such is our weakenes): yet *We are able to do all things through the helpe of Christ who strengtheneth vs. Philip.* 4.13. So *that nothing shalbe impossible vnto vs*: for that which is wanting in vs, hee will make perfect in himselfe, *Whose power is made perfect through our weakenes.* 2. *Cor.* 12.9. Therfore I conclude with this thankesgiuing and exhortation of the Apostle. 1. *Cor.*15.57. *Thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ. Therefore, my beloued brethren, be yee constant, vnmooueable, aboundant alwayes in the woorke of the Lord, forasmuch as yee know, that your labour is not in vaine in the Lord.*

2. *Circumstance*, which is of *The time* when Christ was tempted. *Then Iesus was ledde, &c.* The which time hath relation to those things which were immediately

mentioned before by the Euangeliſt in the end of the former Chapter. That is, 1. To his Baptiſme. 2. To thoſe ſencible teſtimonies of his fathers loue which therupon hee receiued. For whereas there is mention made of, and recorded the hiſtorie of his Baptiſme, and of the deſcending of the holie Ghoſt vpon him in the likenes of a Doue, ioyned with the voice of his father from heauen, *This is my beloued ſonne, in whom I am well pleaſed.* Now in the beginning of this Chapter, proceeding to the hiſtorie of his temptation, concerning the time when hee was tempted, hee ſaith, *Then*, Ieſus was ledde by the ſpirite to be tempted of the diuel. And as Saint Mark ſaith, *Cap.* 1. *Immediatly*. So that immediatly after his Baptiſme, and after the receiuing of thoſe teſtimonies of his fathers loue, he was tempted. Whereby wee may learne, that albeit the malice of Sathan neuer ceaſeth againſt vs, yet that at ſome times he more mightily then at others rageth vpon vs. This his raging fury he firſt chiefly practiſeth after our Baptiſme. As Chriſt himſelfe was baptized, ſo did hee thereby inſtitute and conſecrate the Sacrament of Baptiſme vnto the vſe of his Church

When Sathan rageth moſt againſt vs. Firſt after Baptiſme.

Baptiſme conſecrated to the vſe of Chriſtes church for euer.

Church for euer. And therfore euen whileſt he was conuerſant vpon the earth, his Diſciples by his commiſsion baptized many, *Iohn.*4. And therfore alſo after his death and reſurrection, being fortie daies after about to aſcend vnto his father, hee gaue them commiſsion and commandement, as *To teach all nations*, ſo to *Baptiſe them in the name of the father, & of the ſonne, and of the holie Ghoſt. Mat.*28.19. Which afterwardes they put in diligent execution. And therefore Peter baptized, *Act.*2.41. *Philip* the Deacon baptized. *Act.* 8.38. *Ananias* baptized, *Act.*9.18. And *Paul* baptized. *Act.*16.33. and 1. *Cor.*1.14. And all the Miniſters of Chriſt in their ſeuerall charges committed vnto them of the holy Ghoſt, baptiſe. Thus hath it euen from the time of Chriſt cõtinued in the church, that all ſhould be baptized, euen ſo many as were to bee reputed members of the Church: and ſuch is the neceſsitie herof, that who ſo contemneth this Sacrament cannot be ſaued, & who ſo reſiſteth this ordinance of God, receiueth vnto himſelfe condemnation. This therefore is vndoubtedly to bee receiued, that all ſhuld be baptized. Now, in this baptiſme

Neceſsitie of Baptiſme

as wee are receiued into the houshold of God, and *Put on the Lord Iesus Christ, Galat.* 3. 27. So doo wee therein by solemne promise & vow binde our selues, renouncing the diuel & all his works, the pomps and vanities of this world, & all the sinful lusts of the flesh, wholly to giue ouer our selues euen soule and bodie & all the powers of them vnto God, euen to the seruice and obedience of God, and manfully to fight vnder the banner of his sonne Iesus Christ, to the beating downe of that cursed kingdome of Sathan, and to the enlarging and aduancing of his most glorious kingdome. This is that promise and vow which we made, & bound our selues thereby to obserue after our baptisme throughout the whole course of our life. Hereof the diuel is not ignorant: hee alwayes standeth by, as our witnesse thereat: and therefore as he dealeth here with Christ, so dealeth hee with vs. *Then*, doth he prepare himselfe to the combat against vs: not being to learn this principal point of pollicy in the preuenting of euils, *Principiis obstat*, to withstand the beginnings of euils: and therefore then chiefly doth his raging fury encrease against vs, that he might

Our vow in baptisme

Why he rageth most after baptisme.

might by one means or other make vs vnmindful of our promise, and not performe our dutie: and this doth he then, because that then is the fittest time to woorke in vs. wee being yet (as it were) vnseasoned vessels, apt to receiue any sauour, as yong twigs, which yet may be bent any way, and our harts being as vnwritten tables, wherin anie thing may be printed: wheras, we being once lightned, and hauing tasted of the heauenly gift, and being made partakers of the holie Ghost, and hauing tasted of the good word of God, and of the powers of the world to come, it would be a farre more hard thing to preuaile in vs so farre as to bring his malicious purpose to effect. Hereout therfore, as we learne the dutie of all vs which are baptized, being come according to nature to the yeares of discretion, and hauing now the vse of reason and vnderstanding: euen, that entring into the consideration of our baptisme, which in our infancie wee receiued, that is, of the nature of baptisme, being *The washing of new birth.* Tit. 3.5. and of our promise therein, we should now immediatly, hauing cast off the old man concerning the conuersation in times past, which

Our dutie when we come to yeares of discretion.

is corrupt through the deceiueable lusts, being renued in the spirit of our mind, put on the new man which after God is created in right cousnes and true holines, and wholly dedicate our selues to the seruice of God, euen in our yoong yeares and tender age, bearing the yoke of the Lord: and learning thencefoorth so much time as remaineth in the flesh, to liue, not after the lustes of men, but after the will of God. So are wee taught heereby what is the estate and condition of a Christian life, thus after baptisme being framed vnto the seruice of God: to wit, that it is not such as bringeth with it ease and quietnes, and pleasure of the world, but rather continuall and greater trouble and vexation therein: for then the diuel seeing vs by promise giuen ouer to another, that is vnto God (whom hee chiefly hateth): and that according to our promise made, wee applie our selues vnto his seruice, with all due and hartie obedience: fearing hereby the decaying and perishing of his kingdome, the encreasing and enlarging whereof he most greedely laboureth, he the more forceably euen with all his power bendeth himselfe

The estate and condition of the baptized.

himselfe against vs: which *Chrysostome* well noteth in his seconde Exposition of Saint Matthew, and Homil. 5.

Wherefore let no man thinke hereby to auoide temptation: as that now hauing couched himselfe within the household of God, and dedicated himself vnto his seruice, hee should heereby liue a quiet and a peaceable life in all worldly pleasure and prosperitie (which is that which manie looke for heereby, and onelie so farre foorth esteeme hereof, as it is profitable heereunto) for so hee should but deceiue himselfe in his expectation: for it is impossible that the children of God should bee at rest till Sathan be cleane troden vnder their feete, which wil not bee vntill the comming of our Lorde Iesus Christ in the glorie of his father, with his Angels vnto iudgement in the ende of the worlde, what time hee himselfe shalbe deliuered vnto torments; but vntill then he mightily rageth against the Saintes of the earth, neuer ceasing by all possible meanes the tormenting of them.

So that now in the meane time vntill then, let euerie true Christian man wisely cast his accompt what the ser- The Christians account now

uice of God will coſt him in this worlde, euen manifold and continuall temptations, troubles, and vexations of body and minde, through the tiranny of the diuell againſt him: and hee that cannot be perſuaded to content himſelf with this eſtate and condition, let him know, that it is in vaine for him to make an account of religion and of the ſeruice of God: for that, theſe two are ſo linked togither, as that we in liking of the one, muſt needs looke for the other. And therefore this counſaile doth the wiſe man giue. *Eccleſ.* 2. 1. *My ſonne, if thou wilt come into the ſeruice of God, ſtand faſt in righteouſnes and feare, & prepare thy ſoule to temptation.* And this, leaſt that we be found fooliſh builders, laying that foundation which we are not able to performe, and ſo become a mocke to thoſe that behold vs. *Lu.* 14. 29. and ſlothfull ploughmen, holding vp the plough and looking backe, and ſo bee found vnmeet for the kingdome of God. *Luc.* 9. 62. And thus much for the firſt thing whereunto the time of the temptation of Chriſt is to be referred, which is, to his baptiſme. Secondly, it is to be referred to thoſe ſenſible teſtimonies whereby it had pleaſed

God

God his father immediatly thereupon to confirm his great loue & fauour towards him: for after that hee was baptized, and was come out of the water, the heauens opening, 1. The holie Ghost in the visible forme of a Doue descended vpon him. 2. the father by a voyce from heauen pronounced, *This is my beloued sonne, in whom I am well pleased.* Which testimonies, as they serued for the confirmation of the certaintie of his vocation and calling to that office & function, which now he was presently to put in execution: so was it also for the assuraunce of him of his fathers loue towards him: the which, in respect of his humane nature, and of the infirmities thereof, was needfull to bee done, and so much the rather, because of those greeuous temptations which presently should follow vpon them. Now hauing receiued these testimonies of his fathers loue towardes him, hee was immediatly tempted of the diuel. This mercy the lord our god in regarde of the weakenes of vs his chosen, vouchsafeth to shewe vnto vs, which heere hee sheweth vnto his sonne Iesus Christ: euen this, to giue vnto vs manifold euident signes of his loue and fauour towards

The mercy of God in giuing vs assurances of his loue.

towardes vs, for the confirmation of our faith therein. The which, albeit they are not such as here he giueth vnto him (neither is any man to looke for such) yet are they such as are most effectuall and forceable in the harts of the faithful: of which, some are outward, & some are inward. 1. Outward, as the preseruing of vs in daunger, the keeping of vs from euil, the giuing vs all necessary graces and blessings. But because that the loue & fauor of God towardes man cannot throughly be knowne by externall and outward things, he hath also giuen vnto vs. 2. An inward feeling of the same, which is infallible, to wit, not the descending visibly, but the distilling secretly, and working sensibly of his holie spirit in our harts: which spirit as he worketh in vs faith, hope, charitie, patience, and such notable effects onely proper to the elect: so doth *The same spirite assure our spirites that wee are the children of God*: and therefore also teacheth our spirites in this assuraunce to *Cry Abba Father*: as the Apostle speaketh, *Rom.* 8. 16. 17. Loe, these are those testimonies wherby it pleseth the Lord our God in mercy to cõfirm our hearts in the assurance of his loue towardes

Some outward, some inward.

Spirite of God, how giuen vnto vs.

wardes vs. And surely no lesse assurance may wee safely receiue hereby, then wee might, if wee had receiued the holye Ghost visibly, or if wee had heard the Father by voyce from heauen audiblie confirme the same vnto vs, contrarie to that dispayring doctrine of the Church of Rome, that no man can assure himselfe of the fauour of God: and therefore call this so healthfull assurance, damnable presumption. But what is this but to contrarie the testimonie of Gods spirit? For if wee yet stand vncertaine, to what ende serueth this testimonie of the spirit? And if this testimony of the spirit be sure, what sure ground can there bee of this their vncertaine doubting? *Chrysostome*, writing vppon these wordes of the Apostle, saith: *Quum spiritus testatur, quæ tandem restat ambiguitas?* That is, seeing the spirite himselfe witnesseth, what vncertaintie now remayneth? &c. Heereof Sathan not beeig ignorant, by beholdyng of the effectes of the same, then moste furiouslie rageth against vs, when hee seeth Gods fauour most manifested vnto vs. This dooth *Chrysostome* speake of in his second exposition on

Doctrine of the Church of Rome, against the certain assurance of Gods loue

Chrysos. in Rom. 8 Hom. 14.

When the diuell seeth Gods loue most manifested vnto vs, he rageth most against vs.

Chryſoſt. 2. expoſ. in Mat. homil. 5.

on Mathew, in theſe words: *Quando baptizatur Chriſtus in igne? quando pater clamauit de cælo, hic eſt filius meus dilectus in quo complacui. Vides ergo quia nemo baptizatur in igne tentationis, niſi qui factus fuerit filius dei.* That is, where is Chriſt baptized in the fire? when the father hath cried from heauen, *This is my beloued ſonne, in whome I am well pleaſed.* Thou ſeeſt therefore that no man is baptiſed in the fire of temptation, vnles he is become the ſonne of God. But beeing once become the ſon of God, and that Satan once perceiueth the ſame: then he bendeth all his force againſt him, by ſome meanes or other, either to cauſe him quite to fall away from his loue, or to conceiue a doubting of the ſame: for hee perceiueth that then he muſt either work or neuer, becauſe that hee whoſe heart is firmly grounded in the aſſurance of gods fauour towardes him, cannot bee mooued with all the aſſaultes of the diuel: but as Dauid ſaith, *Pſal.* 125. 1. *They that truſt in the Lord, ſhalbe as the mount Sion, which cannot bee remooued, but remaineth for euer.* So that heereby wee ſee, that this is the time wherein Sathan moſt mightily rageth againſt vs which belong vnto God, euen

The reaſon of the ſame.

when

when he seeth God go most about to confirme his loue and fauour towards vs. The which, my desire and praier is, that it may be throughly considered, and continually remembred of vs: for that in al our temptations, and whatsoeuer other afflictions, it will surely worke a most comfortable effect in our hearts, euen a full assurance that we are so farre from being out of the fauour of God, because wee are tempted and afflicted: as that contrariwise, because we are loued of God, and because hee endeuoureth to make his loue knowne vnto vs, therefore we are tempted and persecuted of the diuel: and the more we are tempted and persecuted of him, wee may assure our selues, that the more we are, and the more hee seeth vs to be in the fauour of God. Thus wee see how the time of his temptation is to be considered, by those things which went before: which were, his baptisme, and the testifying of his fathers loue vnto him: This time hath also relation to that which followed afterwardes. Now was Christ about to put the worke enioyned him of his father in execution, euen the worke of our redemption, for the which end he was sent into the world.

The comfortable consideration of it.

This

This was a good worke, a worke necessarie for the saluation of man, without the which all mankinde must needes perish. This the diuel seeth full well, and therefore desiring to hinder the perfecting of it, hee crosseth it in the beginning, by the tempting him that should be the worker of it. The spirite of God dwelling in the hearts of the faithful, resteth not idlely by them, but stirreth them vp vnto good workes, whereby his dwelling in them is made manifest. Now, no sooner doth any one go about to do any good worke, but by and by the diuel apposeth himselfe against him for the hindring of it. If wee attempt the doing of that which is euil, hee will to the vttermost of his power set too his helping hand for the furthering of it. But if the worke bee good whereunto by the motion of Gods spirit we prepare our selues, presently with all his might hee laboureth to crosse it, that it may perish before it take effect: and the better and the more profitable the worke is, the more by one meanes or other he will labour to hinder it: especially by the tempting of him that should be the worker of it. Moses was now about the deliuering of the people

The spirit of God dwelleth not idlely in the hearts of the faithfull.

The diuel crosseth all good works, and what hee may furthereth those that be euil.

people of Israel from the slauery of Egypt, and the bringing of them into the promised land of *Canaan*, a good and excellent worke: but how manie waies Sathan laboured to hinder this worke, the historie thereof from his calling in *Horeb*, *Exod.* 3. 10. till his death in *Moab*, *Deu.* 34. 5. doth wonderfully declare. Paul had purposed diuers times to visit the Thessalonians, the end whereof was, the confirming of them in the faith: this was a good and necessary worke, therefore *Sathan hindred him*, 1. *Thes.* 2. 18. which was by raysing vp of persecutions against him, as *Chrysostome* vnderstandeth it, saying: *Quod verò impedimentum intelligit? Tentationes quasdam inopinas & vehementes: nam factis illi insidiis a Iudæis tres menses in Ellada detentus est.* That is, but what hindrance doth hee vnderstand? Certaine sodaine and vehement temptations: for layings in wait being made for him by the Iewes, hee was held backe three moneths in *Grecia*: or as others take it, by vexing of those Churches where Paule was conuersant, so that he could not leaue them. Thus, he seeing the good corne now sowne in the good ground, whereof good encrease was to be

Chrysos. in 1. thes. 2. hom. 3.

Mustal. in 1. thes. 2.

looked for, for the hindering it, sowed cockle and darnell there among, that the encrease might be lessened, and the cleannes corrupted. *Mat.* 13.25. Thus briefly, he knowing the great benefit of the peace able preaching of the Gospel throughout the world, for the winning of man to true knowledge, sound faith, hartie obedience, and lastly, to eternal saluation through Iesus Christ, doth what he can by himselfe, and by al his ministers, to hinder and stop the propagation of it, sometimes by persecutions without, and somtimes by contentions within: of the first of which, as of olde wee haue had, so of this second, at this day we haue most daungerous and lamentable experience. Loe, dearly beloued, what is the malice of the diuel against the doing of any good worke, be it either publike or priuate. And therefore, as wee are in the taking in hand of any good work whatsoeuer, according to our calling, either in the Church of God, or in the common wealth, for the faithfull performance of our dutie therin, before hand to looke out and prepare for all possible stumbling blockes that Sathan can laie in our waies to offend vs, and hinder the woorke: So

In attempting anie good work wee must make account to be crossed.

whensoeuer we are thus vexed, either by the diuell, or by his seruants the wicked & vngodly, it is one probable argument to prooue our worke good which we are in hand with: which is the cause that moueth them so hotly to storm against it, and vs, because of it. And therfore therewithal we are rather to gather the greater comfort therby vnto our hearts, and the greater courage for the perfecting of it: then anie whit to be discouraged by the same, from the proceeding in it. And this shall suffice for the second circumstance, which is of the time when Iesus was tempted.

To bee crossed by the wicked a token that the worke is good.

3. *Circumstance*, which is of *the opportunitie offred vnto the diuel by Christ, to tempt him.* For Christ Iesus our Sauiour, willingly yeelding himselfe for our sakes to the temptations of the diuell, did also by offering vnto him opportunities and aduantages (as is saide before) prouoke him vnto the combat. The which opportunities and *aduantages expressed by the aduantages*, are twofold. First of the place. Secondly, of his behauiour. So saith *Chrysostome*, in these words, *Quia diabolum volebat allicere, non de esurie solum, verum etiam de loco occasionem illi tentationis ingessit.*

Two aduantages offred by Christ to the diuel. *Chrysost. sup. Mat. Hom. 13.*

That is, becauſe he wold allure the diuel, not only in his hungring, but alſo in the place he gaue him opportunitie to tempt him. The firſt opportunitie offred, was *of the Place*, which was the wildernes: for ſo ſaith the Euangeliſt, that he was *Led aſide of the Spirite into the wildernes, to be tempted of the Diuel.* Now a wildernes or deſert is ſometimes taken for a place inhabited of men, although not fully repleniſhed, in which ſenſe it is oftentimes taken in the ſcriptures. As *Ioſua* 15. 61. where ſixe Cities with their villages are reckoned, which are cituated in the wildernes. And 1. *Reg.* 2. Where *Ioab* is ſaid to bee buried in his owne houſe in the wildernes. And in the former Chapter by this our Euangeliſt, ſaying: that Iohn Baptiſt came and preached in the wildernes of *Iudea*. But this wildernes wherinto Chriſt is here entred, was not at all frequented or vſed of men, but hanted and poſſeſſed of bruit and ſauadge beaſtes: for ſo ſaith the Euangeliſt S. *Mark. Cap.* 1. *He was with the wild beaſts*, as being ſeparated from the company and ſocietie of men. Now being in this ſolitarie deſert alone by himſelfe, he was tempted of the diuel. Wherby we may firſt obſerue,

What maner of wildernes this was, where Chriſt was tempted.

ſerue, that there is no place in this world wherein we may promiſe vnto our ſelues ſecuritie from the temptations of the diuel: for whither ſoeuer we go, he followeth vs, and whereſoeuer wee are, hee maketh his net, hee layeth his ſnare and diggeth his pit for vs. In the garden he caught Adam. *Geneſ.* 3.2. In the houſe, Dauid, 2. *Sam.* 11.2. In the Caue, Lot. *Ge.* 19.30. And here in the wildernes he tempteth Chriſt. This is the great diligence of our aduerſarie the diuel: who, as hee himſelfe confeſſeth of himſelfe, *Iobe* 1. *Compaſſeth the earth too and fro, and walketh there in it*, euen without ceaſing: and all this as S. Peter ſaith, 1. *Epiſ.* 5.8. *Like a roaring Lion ſeeking whom he may deuoure.* Wherefore in what places ſoeuer wee are, it ſtandeth vs vpon to remember our enemie, and to be heedfull of him, ſeeme the place of neuer ſo great aduantage vnto vs: leaſt that when wee ſay Peace, peace, ſodaine diſtruction come vpon vs: for when wee thinke leaſt of him, and moſt preſume of our own ſafeties, then it commeth to paſſe, that he ſooneſt ouercommeth vs: and there is no place ſo ſecret but he can finde it, neither any ſo ſtrong, but he can enter into it. Se-

An inconuenient & dangerous thing for man to bee alone.

condly, in that Christ was tempted in the wildernes whileſt he was alone. We hereby learne, how inconuenient a thing it is for man to be alone: yea and how dangerous it is vnto his eſtate, in reſpect of the temptations and ſnares of the diuel. For albeit, that there is no place to bee found within the whole compaſſe of this world, wherein we may promiſe vnto our ſelues ſecuritie therefrom: yet is one place farre more dangerous therunto then another. It is far more dangerous to vſe thoſe places that be ſolitarie, then thoſe which are frequented with the concourſe of men: *Tunc quippe maximè aliquos diabolus, aggreditur* (ſaith *Chryſoſtome*) *Cum ſolos viderit, atque ab aliis ſegregatos.* That is, for then the diuell moſt of all aſſaulteth vs, when hee ſeeth vs alone, and ſeperated from others. Thus did hee tempt Euah being alone, Dauid being alone, & in this place Chriſt beeing alone: which God before hand ſeeing, ſaide: *It is not good that man ſhould be himſelfe alone;* and therefore created the woman to be *an helpe meet for him.* *Gen.* 2. And therefore alſo ſaith the Preacher, *Two are better then one.* And againe in the next verſe, *Woe be to him that is alone.*

Chryſoſt. in ep. Ma. Hom. 13.

Eccle-

Eccles. 49. Wherfore as I cannot but maruaile at, so neither can I but cõdemne that strict and solitarie life of Heremites, who voluntarily, forsaking their callings and trades of liuing, and forsaking the companies of men, yea & of their wiues, children and families, doo liue by themselues alone in woods, Caues, wildernesses, and other byplaces: which kinde of life they of the Church of *Rome* doo so highly aduance, and as they thinke, most firmly and soundly grounde vppon this departing of Christ into the wildernes. But how weakly, euerie one that is not wilfully blinde, must needs see. For first, that Christ departed into the wildernes, it was by the leading of the spirit of God: but they do rashly of their owne braines, without either speciall leading of that spirite, or expresse warrant in the word. Secondly, that Christ departed into the wildernes, it was onely for the space of fortie daies and fortie nights: and then againe he returned thence vnto the company of men, and was familiarly conuersant amongst them: but they once departing into wildernes or other solitary places, neuer againe returne, but there continue to the ende of their liues. 3. That Christ departed into the

The life of Heremites.

wildernes, it was chiefly to this ende, that he might thereby offer opportunitie and aduantage vnto his aduersarie to assault him, according to the appointment of his father, and leading of the holie Ghost: but they do it to another and to a superstitious end, euen that therby they might merit saluation, and purchase the kingdome of heauen vnto themselues. What agreement then is there then, betweene this departing of Christ into the wildernes and theirs? Surely euen as much as is between light and darkenes, Christ and Beliall: so farre is the one from being a sure ground for the establishing of the other. And as it is an estate of life not grounded vpon, or warranted by any, either example or testimonie of the scriptures: so is it clean contrary to the commandement of the word, wee being willed therein, *To abide in that vocation wherein we were called*, 1. Cor. 7. 20. And wherein it is pronounced, that *If any prouide not for his owne, & namely for them of his household, he denieth the faith, and is worse then an Infidel*, 1. Tim. 5. 8. And as it is contrary to the commandement of the word, so is it dangerous to our own estates, whereby the greater opportunitie and aduantage is giuen vnto our enemie to tempt

vs, as Christ Iesus here giueth the diuell the greater opportunitie and aduantage to tempt him by his departing into the wildernes. Wherefore giuing them ouer to their wilful, superstitious, and dangerous vanitie, wherin they delight themselues, through the strong delusion of Sathan: I rather wish & exhort all men, but especially those who feele themselues any way molested with the temptations of the diuel, to auoyd solitarines, (wherunto such for the most part are addicted) and to frequent the companies of men, yet not of wicked and vngodly men: for the companie of such, doth more hurt then helpe, more grieue then comfort the heauie hearts of the godly in afflictions: yea they doo euen infect them with whome they are conuersant. Their wordes, what are they but vanitie? Their workes, what are they but wickednes? And what clean thing can come out of filthines? and what good thing can wee hope to reape by that which is euil? Wherefore of the two, better it is to be alone, then to bee in the company of the wicked. For *Sicut multa bona habet communis vita sanctorum: sic plurima mala societas affert malorum*, saith *Isidorus*. That is, as the commune liuing togi-

The companie of the wicked, worse then solitarines.

Isidor li. 2 Soliloquium.

ther of the Saintes hath manie good things (ioyned with it) so the societie of the euil, hath many more euil things (following it). And therfore in the frequenting of the company of men, it shalbe profitable and needfull to make choise of honest and godlie men, by whose religious communication and vertuous conuersation they may bee comforted and confirmed: and so much the rather, seeing that Christ himselfe most graciously hath promised, that *Where two or three are gathered togither in his name, there is he in the middest of them. Math.* 18.20. That is, instructing, comforting, & succouring of them. Thus doo I wish all my beloued brethren in Christ Iesus to refraine solitarines, as a thing most dangerous vnto their estates: that heereby so much as in them is, they may preuent the opportunities of Sathan against them. And yet would I not hereby either terrifie or discourage such as either dwell in solitarie places, or as are enclined to a solitarie life: for as God placeth not all men in populous places, so neither disposeth he all men to desire the companies of men: who are not hereby to be ouercome with feare, for although that to

Choyce is to be made of the company of the godly.

The solitarie, are not to be discouraged.

the

to the bodily eye they seeme to be alone, because they are secluded from the companie of men, yet are they nothing lesse then alone. For if that *Publius Scipio* could say of himselfe, *Nunquam sum minus solus, quam cum sum solus.* That is, I am neuer lesse alone, then when I am alone: & that one lie, because in his solitarines hee was wont to debate of matters with himselfe: how much more then may all the faithfull occupie themselues to bee neuer alone, then when they bee alone, which alwaies haue the companie of God himselfe, who is continually present with those that bee his? For *Euen as the mountaines are about Ierusalem, so is the Lord about his people, from henceforth & for euer. Psal.* 125. 2. Yea dwelleth in them, euen in their hearts by his holie spirit, whose temples they are therfore called. 1. *Cor.* 3. 16. And where God is, there is companie inough, euen the companie of his holie Angels to attend vppon them, and to minister vnto them, and to defend them. If therefore the Lord be with vs, who can be against vs? *Rom.* 8. 31. Whom shall we feare? who shall be able to preuaile ouer vs? *The Lord sustaineth me,* saith the Prophet, *Psal.* 3. 6. *Therefore I will*

Ciero de offciis. li. 3

The godly neuer lesse alone, then when they be alone.

not be afraid, for tenne thousand of the people that should beset me round about. And again, *Psal.* 23 4. *Yea though I should walke through the valley of death, I will feare no euil: for thou, O Lorde, art with mee, thy rodde and thy staffe, they comfort me.* The power of God dependeth not vppon the companie of men: our God is sufficient against all the men in the world, yea, against all the diuels of hell, whose power is made subiect to his power, neither haue any power, vnlesse God giue them power ouer the least of vs. This is that which S. *Augustin* saith, *Diabolus plerunque vult nocere, & non potest, quia potestas ista est sub potestate: nam si tantum. Nocere posset diabolus quantum vult, aliquis Iustorum non remaneret.* That is, the diuel for the most part hath a will to hurt and cannot, because his power is vnder power: for if he could hurt so much as he desireth, not one of the righteous should remaine. And therefore euerie one of the faithfull, euen beeing alone, without the companie of anie, may safely rest himselfe against all dangers, vnder the defence and protection of God, who is neuer absent from them, but euermore is with them, and in them, watchfull ouer them to defend

The power of God dependeth not vpon the companie of man.

Augus. sup. Psal. 61.

fend them from al euils: comfortably saying to themselues with the Prophet Dauid. *Psal.* 4.8. *I will laie me downe and rest in peace, for thou Lord, onely* (or alone,) *makest me dwell in safetie.* The second opportunitie offred, was of *his Behauiour* in the wildernes: the which is to bee seene, First, in his fasting fortie daies and forty nights: Secondly, in his hungring afterwardes. First in his fasting, *He fasted fortie daies and fortie nights.* Vpon this fortie daies fasting of Christ, dooth the Church of Rome ground their Lenten fast from al flesh, and whatsoeuer commeth therefrom the time of fortie daies euery yeare to be obserued of all the members thereof, as necessarie vnto saluation. And thus do they frame their argument for the confirmation thereof. Euerie action of Christ is our instruction, which we ought to immitate and follow: but this is the action of Christ, to fast fortie daies and fortie nights: therefore it serueth for our instruction, & we ought to immitate and follow him in the same, according to his example, fasting fortie daies and fortie nightes. The which their argument, although at the first sight it may seem of great force to those that examine

The church of Rome, grounderh their Lenten fast on this fasting of Christ.

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it not: yet being examined, it will shewe it selfe such, euen so vaine and absurd, as that it cannot but bee maruelled at, how anie learned or reasonable man can bee deceiued therewith. For as concerning the first proposition, although we wilingly confesse that all the actions of Christ doo serue to our instruction: for he did nothing at anie time, but that out of the same some profitable lesson may bee gathered of vs, either pertaining to faith or maners: yet wee flatly refuse this, as an vncessarie consequent, that therfore they generally pertaine vnto vs, as example to be imitated & followed of vs. But rather we haue truly learned, aptly to distinguish the actions of Christ, which are of diuers sorts. Som of which are proper only to his office in the work of our redẽptiõ wrought by him: as, that he died vpõ the crosse for our sinnes, that he rose againe for our iustification, that he descended into hell to breake downe the gates therof, that he ascended into heauen to prepare a place for vs, &c. Wherin no man can go about to imitate Christ without his great dishonoring, who only wold do & sufficiently did all those things for vs. Therefore they of

The actions of Christ are of diuers sorts.

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the Church of Rome daily dishonor christ in their daily propitiatory & meritorious sacrifices for the sinnes of the liuing and of the dead. Some againe are miraculous, and serue for testimonies of hrs diuinitie and Godhead, & confirmation of his doctrine: of which sort are all those miracles which he did frō time to time in the sight of the worlde, as the giuing sight to the blind, limmes to the lame, life to the dead &c. Of which you may read plentifully in the Euangelists: and these because of our infirmitie and weakenes, cannot be imitated of vs. The Apostles indeed in the time of the Primitiue Church, when the Gospell of the kingdome of God was first by them published vnto the world, by the speciall power of Gods spirite, immitated Christe in these actions, for they also wrought miracles in his name: but this power continued onely for a season, when it was necessarie, that *Qui noua docerent, noua facerent*, as *Gregory* saith. That is, they which shuld teach strange doctrines, shuld (also) dostrāge works, & that to win more credit to their doctrins by their miracles. But now the doctrine of the gospel is not new or straunge, but ancient & familiarly

The cause why the power of working miracles was giuen to the Primitiue Church. *Gregor. in Euangel. Homil. 4.*

Why they are now no more neceſſarie.

knowne vpon the earth. It is not now any more as a newe ſet plant which needeth watring: but it hath long ſince taken root downward, is growne to a huge and mightie tree vpward, the branches thereof couer euen the whole earth. The ſound of the Ghoſpell hath gone throughout the whole world. *Rom.* 10.18. *Coloſſ.* 1.6. Now therefore the neceſsitie of the imitating Chriſt and his Apoſtles in the working of miracles is taken away, and that gift of the ſpirite of GOD is not continued in his Church. And therefore to thoſe that yet enquire after miracles, and demaund the reaſon why they continue not in the Church, I anſwere with Saint *Auguſtine*, *Neceſſaria erant prius quam credent mundus: ad hoc vt crederet mundus. Quiſquis adhuc prodigia vt credat inquirit, magnum eſt ipſe prodigium, qui mundo credente non credit.* That is, they were neceſſarie before the worlde did beleeue, to this ende that the world might beleeue. (But) whoſoeuer yet enquireth after wonders that he might beleeue, he himſelfe is a wonder, who, the worlde beleeuing, beleeueth not. And therefore alſo concerning thoſe which in the imitating of Chriſt and his Apoſtles,

Auguſt. de ciuit at. dei li. 22. cap. 8.

do

do now also worke wonders in the world: they are to bee accounted the verie ministers of Antichrist, and to bee auoyded: for so did Christ our Sauiour forewarne his Church to take heede of these wonder workers, & miracle mongers. *Mat.* 24. 27. *There shall arise false Christes and false Prophets, and shall shew great signes and wonders, &c.* Of which S. *Augustine* speaking, saith: *Contra istos, vt sic loquar, mirabilia nos cautum me fecit deus meus, dicens, In nouissimis temporibus exurgent Pheudoprophetæ facientes signa & portenta, &c.* That is, against these miracle mongers, that I may so call the, my God hath made mee wary, saying, In the last times there shal arise false prophets, doing signes and wonders, that if it could bee, they might deceiue the elect themselues. Behold, I haue told you before: therefore our bridegroome hath made vs way, which ought not to bee deceiued with miracles. The Apostle Saint Paule speaking of the comming of that man of sinne, of that childe of perdition, Antichrist the Pope of Rome, saith, That *His comming shalbe by the effectuall working of Sathan, with all power and signes and lying wonders.* 2. *Thes.* 2. 9. So that now they are ra-

Miracles now the badge of Antichrist.

Augus. in Iob. tract. 13. in ca. 3

ther the badges of Antichriſt by the working of Sathan, then confirmations of the truth by the operation of the holy ghoſt. And whereas in times paſt, by this it was knowne who was a true Chriſtian, and who was not: now rather, the dooing of wonders is found amongſt thoſe that are not, then amongſt thoſe that are. For as *Chryſoſtome* ſaith in his ſecond Expoſition on *Mathew*. Therfore is the power of doing wonders giuen vnto the diuell in the laſt time: *Vt iam miniſtros Chriſti non per hoc cognoſcamus quia vtilia faciunt ſigna, ſed quia omninò hæc non faciunt ſigna.* That is, now we might not know the Miniſters of Chriſt by this, that they worke profitable ſignes and wonders, but by this, that they worke not thoſe wonders at all. For as S. *Auguſtine* ſaith, *Modo caro cæca non aperit oculos miraculo domini: ſed cor cæcum aperit oculos ſermone domini, &c.* That is, now the blinde bodie openeth not the eyes by the miracle of the Lord, but the blinde ſoule openeth the eies by the word of the Lord. Now riſeth not againe the dead carkaſſe, but the ſoule riſeth againe which laie dead in the liuing bodie, &c. And therefore we ſee, that it is altogither ſuperſtitious, which

Chryſoſ. expoſit. 2. in Mat. Hom. 49. ſuper cap. 24.

Auguſ. de verbo domini ſecundum. Math. Serm. 18.

What miracles are now in the Church.

which those of the Church of Rome doth in the Imitation of Christ, in the doing of miracles. But there is a third sort of the actions of Christ, which are morall, and pertaine to the framing of our liues and conuersations: for hee was the most perfect rule and patterne of godlines & vertue: whom who so foloweth, cannot erre. To imitate others, it is most times dangerous, yea and although it bee of a whole multitude, or of the most righteous vpon the earth: multitudes may erre, and the most righteous haue their imperfections, but to follow Christ it is most safe: hee is the way which we must cõstantly walk in, the truth which wee must assuredly know and beleeue, that wee attaine to life euerlasting: according that of Christ. *I am the way, the truth, and the life: No man commeth to the father, but by me. Ioh.* 14. 6. Of this sort of workes are, his obedience to the will of his father, his loue towardes vs, his patience in afflictions, his humilitie, his zeale in the quarrell of God, and readines to forgiue iniuries done to himselfe, &c. In which things we are to be diligent followers of Iesus Christ, as the apostle speaketh, *Ephe.* 5. 1. *Be followers of God, as deare*

Christ a perfect patterne of godlines & vertue.

children and walke in loue, euen as Christ hath loued vs, &c. And againe, *Philip.2.5. Let the same mind be in you that was euen in Christ Iesus: who being in the forme of God, thought it no robbery to bee equall with God: but hee made himself of no reputation, &c.* And 1. *Peter.2.21. Christ suffered for you, leauing you an ensample, that yee should follow his steppes.* Loe, vnto these and such like works, were we in many places of the new Testament exhorted, euen by the example of Christ, who also did them before vs, and who did them to this end, that thereby hee might also encourage vs to the doing of them. So, when he had washed his disciples feet, shewing the end thereof, hee saith, *I haue giuen you an example, that ye should doo euen as I haue done to you. Ioh.13.15.* And surely a most forceable argument it is, which is drawne from the example of Christ, to the stirring of vs vp vnto good workes, if we do but enter into the due consideration of his authoritie ouer vs, & of our subiection vnto him: he is our Lord and maister, and we are his seruants: as he himself speaketh of himselfe in the place before alleaged. *Ye call mee maister and Lord, and ye say well, for so I am,* and the equitie here-

Forceable is the example of Christ, to stirre vs vp vnto good workes.

of,

of, hee groundeth thereupon in the sixteene verse. *Verily, verily, I say vnto you, the seruant is not greater then his maister, neither the Ambassadour greater then hee that sent him.* But as he further saith, *Lu.6 40. Who so will be a perfect Disciple, must be as his maister is.* Therefore concerning this sort of works which are morall, this standeth firm which the Apostle Ioh. speaketh. 1. *Epist.2. 6. He that saith he remaineth Christes, ought euen so to walke, as he hath walked.* So that of all the actions of what sort soeuer they are seruing for our instruction, onely this last sort of them serueth vnto imitation. But this fortie daies and fortie nightes fasting of Christ, is of the second sort of them, euen of them which are miraculous. And therfore it cannot serue for our instruction to Imitation. And surely diuers waies they doo erre which vse this fasting of Christ as a general example necessarily to bee followed of all. For first, wee are as much tyed to the imitation of him in all other his miraculous actions, as in this: then must we clense the Lepers, giue sight to the blinde, speech to the dumme, hearing to the deafe, limmes to the lame, and life to the dead, &c. But we are not neces-

Onely the morall occasions of Christ are to be followed.

The Papists diuers waies erre in the making this fasting of Christ as example necessarie to be followed.

ſatily tied vnto them; therfore neither to this. 2. If wee will truly imitate Chriſt heerein, then muſt wee neither eate nor drinke, nor receiue any kinde of bodily ſuſtenance for the ſpace of thoſe fortie daies and fortie nightes, abſtaining not onely from fleſh, but alſo from fiſh, and all other food whatſoeuer: for thus did chriſt faſt, as the Euangeliſt S. *Luke* ſpeaketh, *In thoſe daies eating nothing*, *Luc.* 4. 2. But this is altogither impoſſible, by reaſon of the weakenes of mans nature: and therefore impoſſible it is, truly to imitate Chriſt in his faſting fortie daies and fortie nightes. Thirdly, that Chriſt thus faſted, it was only this once, and not at any other time, ſo farre is he from making any yearly cuſtome thereof. For albeit, that we plainly ſee by the Euangeliſtes in their hiſtories concerning Chriſt, that he liued yet more then a yeare before he was crucified: yet can we nowhere find either one ſentence or ſillable, whereon either a certaine or a probable argument may be grounded for the proofe of his renuing this his fortie daies faſting. And therefore groſſe and abſurd it is, to ground a yearly Lenten faſt the ſpace of fortie daies vpō this one only

fortie

fortie daies fasting of Christ. And as this Lenten fast is fondly grounded vpon the example of Christ, so is the fast it selfe vniustly commanded to be obserued. And (among manie others which might bee numbred) that in these three respects: first, in the appointing of a certaine & set time, both for the season of the yeare, and for the number of the daies. For albeit, that we are in manie places of the new Testament, exhorted vnto fasting: yet in no one place are we thereby appointed anie set times, or number of daies to bee kept in our fasting. Christ our Sauior teaching vs how to fast, onely saith thus: *When thou fastest, annoint thy head, and wash thy face. Mat.6.17.* And this for the auoyding of hypocrisie and vaine ostentation: as for anie other obseruatiō he giueth none. And concerning this Lenten fast, albeit, it was vsed in the time of the Primitiue Church amongst the Christians, yet was it not violent but voluntarie, and left freely to euerie mans conscience to vse, when and how long it seemed best vnto himselfe: neither was it generally kept of all men after our manner, as you may reade in the Ecclesiasticall historie. The like also you may

This Lenten fast vniustly commanded by the church of Rome.

No set times or number of daies appointed in the scriptures.

Eusebius lib.5 c.24.

may read, *Histor. Tripartit. lib. cap. 38 In ipsis ieiuniis inuenimus, aliter apud alios obseruari. Nam Romani tres ante Paschа septimanas &c.* That is, in the fasts themselues we finde that one obserued them one way, another, another way: for the Romans fast three weekes before Easter, besides the Sabboth day and the Sunday. The Illyrians, and all Grecia, and Alexandria, fast six weeks, which time they call Lent, &c. Neither were there anie lawes set downe for the obseruation of Lent to bee kept yearly set number of fortie daies, vntil the time of *Gregory* called *Magnus*: or as others affirme, vntill the time of *Telesphorus*, Bishops of Rome: but from that time it hath thus superstitiously been continued, throughout al the dominions of Pope of Rome. Secondly, in that difference of meates which they make therin, in allowing the vse of fish, & condemning the vse of flesh, and whatsoeuer commeth therefrom, which also first crept in with *Gregory*, amongst those lawes which he established to be kept in the obseruation of the Lenten fast. But this is the verie *doctrine of diuels*: whereof the Apostle speaketh. 1. *Tim.* 4. 2. For now all difference of meates

Looke M. Beacon, in his booke of the Reliques of Rome.

Baal. de Actis Ro. Pontifun. lib. 2.

is

is cleane taken away: now some are not cleane, and some vncleane, as it was in the law of Moses, as approueth, *Leuit.* 11.1. and *Deu.* 14.4. But now all sorts are clean, and al may be lawfully vsed for the nourishing of man. The which as it was shewed the Apostle *Peter*, in that vision which he saw. So is it plainly cõfirmed by that saying of the Apostle *Paul*, *Euerie creature of God is good, and nothing ought to be refused as vncleane, if it bee receiued with thankesgiuing: for it is sanctified by the word of God and praier.* If then all the creatures of God, may lawfully be receiued as cleane, then also at all times they may bee receiued as cleane: for euen in the ceremoniall law, those things that were pronounced clean, were neuer to be refused as vncleane: and therfore now much more vnto the cleane all thinges are cleane, euen at all times. Thirdly in the end thereof, which is therby to merite before God: for as they affirme the breach thereof, in the eating of those meates which by them are forbidden, a thing hereticall and damnable: so do they account the obseruation thereof, a thing meritorious before God for their satisfying for sinnes, & for the purchasing

All difference of meates is now taken away.

Act. 10. 11.

Opinions of the Romanists, concerning their lenten fast

Bernardius.

of the kingdome of God. For the one, *Bernardine* saith. *Sicut Christus post quadraginta dies a sua resurrectione ascendit in Cælum: Ita nemo potest in Cælum ascendere nisi his quadraginta diebus Ieiunauerit.* That is, as Christ fortie daies after his resurrection ascended into heauen, so no man can ascend into heauen vnlesse he fast these fortie dayes (speaking of the Lenten fast.)

Petrus Alotus.

And for the other *Petrus Alotus* hath these wordes, *Finis Ieiuniorum est vt peccata expientur, &c.* That is, the end of fastes is, that sinnes may bee satisfied for. And again, *Negare Ieiuniũ opus esse quo æternam vitam moremur & satisfacimus pro peccatis, error est apertissimus.* That is, to denie fasting to be a worke wherby we merit eternall life, and satisfie for sinnes, it is a most manifest error. This is the end of all their fasts, especially of this their Lenten fast: then the which, what can be more contrarie to the doctrine of the Apostle, who saith, *That the kingdome of God is neither meate nor drinke. Rom.* 14. 17. And againe, *Let no man condemne you in meate or drinke. Col.* 2. 16. For when they account it hereticall and damnable to eate flesh, do they not condemne their brethen in meate and drinke?

The end contrary to the scriptures.

drinke? And when they make their faſt from the eating of fleſh, a worke *Ex opere operato*, Meritorious in the ſight of God for the ſatisfaction for ſinne, and for the purchaſing of the kingdome of God, doo they not attribute the kingdome of God to meate and drinke? Conſider what I ſay, and the Lord giue you vnderſtanding in all thinges. And yet I cannot denie, but muſt confeſſe a lawfull obſeruation of this and other ſet times of faſting commaunded: yea, & albeit it be with the allowing of the vſe of ſome meates, and with the diſallowing of the vſe of others, with the appoiating of fiſh, and forbidding of fleſh: ſo that it bee rather eſteemed a polliticke then a religious obſeruation thereof: ſo that it be not with the cõdemning of theſe meates which are forbidden as being for the time vncleane: ſo that it bee not with the iudging of thoſe which obſerue it not, or with the opiniõ of merit in thoſe which obſerue it. For as it is lawful for a Phiſitian to preſcribe a diet vnto his patient by the forbidding of ſome ſortes of meates, and by the appointing of others, for the health of his bodie: ſo is it as lawfull for a King or Prince for a time to forbid his ſubiects

A defence of the faſt of Lent as it is now eſtabliſhed in the Church of England.

subiects the vse of some sortes of meates, and to appoint them the vse of others, as he seeth most meete for the benefit of the Common-wealth. And therefore as in this respect I cannot see howe anie man with a good conscience can condemne this established vse thereof amongst vs: so neither can I see how any good subiect (vnlesse infirmitie of body vrge him thereunto) can lawfully exempt himselfe from the obseruation of it, according to order established: neither can I thinke that anie man otherwise thinketh, except such as vnder the colour of Christian libertie, cast off all obedience towardes the ciuill Magistrate: contrarie to the expresse commandement of the Apostle S. Peter, willing vs to *Submit our selues to all maner ordinance of man for the Lords sake.* 1. *Peter.* 2. 13. And thus much, because of the great abuse of this action of Christ, by those of the Church of Rome, I thought it expedient to speake both concerning the vnlawfull and superstitious vse of the fast of Lent with them, and of the lawfull establishing, and dutifull obseruation thereof amongst vs.

Now, in that our Sauiour Christ being

now

now in the wildernes fasted fortie dayes and fortie nightes, wee are farther to examine the reasons mouing him thereunto. For first, this is to bee obserued, that albeeit hee was now in the barraine wildernes, where there was no foode to bee prouided by the power and industrie of man: yet that hee fasted, and that hee fasted so long, it was not of anie necessitie enforcing him thereunto: for seeing that it is hee whom (concerning his Godhead) *The eyes of all things wayt: who giueth them their meate in due season, who openeth his hande, and filleth all things liuing of his good pleasure.* *Psalme* 145. 15. who fedde the people of Israel, not fortie dayes, but fortie yeares with water out of the Rocke, with meate from heauen in the wildernes: who by the ministerie of the Rauens fedde Eliah by the Riuer of Chorith. 1. *Rege.* 17. Who with so fewe loaues fedde so many thousands of people in the wildernes. *Mar.* 8. 9. Hee also could abundantly by the same his power, haue fed himselfe euen in this wildernes. That therefore hee fasted this fortie dayes and fortie nights, it was altogither voluntarie, and not at all violent.

The reasons why Christ fasted fortie daies and fortie nights.

It was not of necessitie.

Secondly,

Kindes of Christian fastes.

Secondly, that beeing voluntarie, it was not for any of those endes, for the which the children of God doo vse and exercise the same: for that they so oftentimes do fast, it is either to bring downe their rebellious flesh, that it might bee brought into subiection to the spirite, or that they might the better prepare themselues to praiers and other holie meditations: or that it might bee a testimony of their humilitie before God, &c. But to none of all these endes was it needfull for Christ to humble himselfe with fasting. But there are three other principall causes or endes of this fasting of Christ. First, the getting of dignitie and reuerence to the doctrine of the Gospel thereby. For when Moses should publish the law, he was first drawne aside vnto the mountaine, where hee *was fortie daies and fortie nightes. Exod.* 24. 18. and *did neither eate bread or drinke water. Exod.* 34. 28. Whereby no doubt, the greater estimation was purchased amongst the people thereunto. And when as *Eliah* was stirred vp of the Lord, to restore that puritie of religion which now had been long time corrupted, and almost abolished by many Idolatries and superstitions, he also fasted

fasted fortie daies and fortie nights, *Walking by the strength of that meate which hee had before eaten.* 1. *Reg.* 19. 8. Wherefore least that our Sauiour Christ in the eies of the Iewes should seeme lesse to bee esteemed then Moses and Eliah, and the doctrine which hee preached not of the lyke dignity vnto the law which they had published and restored: that the other was of God, but this of man: and that therefore it were contrary vnto reason, that this should be preferred before that: & much more, that those excellent and significant ceremonies thereof, should now after so long continuance and strict obseruation be abolished thereby: to preuent this, he beeing appointed of his father to bee the publisher thereof vnto the worlde: and now (the fulnes of time being come) he preparing himselfe therunto, fasteth also fortie daies and fortie nightes, that this might be a testimony vnto them, that neither was his person or office inferiour to the person and office of Moses and Eliah, neither the doctrine of the Gospel in any thing inferiour to the law. Neither did he in this comparison of himselfe with Moses, or of his doctrine with the law, exceed

his

The person and office of Christe, more excellent then Moses and his office.

his boundes: for his person and office was more excellent, and his doctrine more glorious. For first concerning his Person and office, the Apostle speketh thus: *Heb. 3.3. This man* (meaning Iesus Christ, who he calleth, verse 1. *The Apostle and high Priest of our profession*) *is counted woorthie of more glory then Moses, in as much as he which hath builded the house, hath more honour then the house: for euerie house is builded of some man, and hee that hath built all things is God. Now Moses verily was faithfull in all his house as a seruant, for a witnesse of the things which should be spoken after: but Christ is as the son ouer his owne house, &c.* The like is to bee said concerning Eliah. Secondly, as for his doctrine of the Gospel, that it is more glorious then the lawe, the Apostle witnesseth, *2. corin. 3.7. If the ministration of death written with letters and engrauen in stones was glorious: how shal not the ministration of the spirit be more glorious? for if the ministery of condemnation was glorious, much more doth the ministration of righteousnes exceede in glorie.* Thirdly, this his fasting was, that therby he might declare, with what reuerent preparation, hee tooke in hand that great and excellent office wherevnto

The Gospel more excellent then the law.

he

he was appointed of his father, and which now according to his wil, he was to put in present execution: at his entrance thereinto, hee prepareth himselfe with fasting. The which, as it teacheth all men with due reuerence to enter into the execution of that office wherin they are placed of God: so principally doth it cõcern those which are called into the office of the ministerie of Gods Church. The office is great, as of great and double honour, so of great and double charge.

The Ministers of the Gospel of God, are with great reuerence, to take vpon them that office being called lawfully thereunto.

This was that which mooued Moses, being called immediatly by God, so farre as he could with modestie to refuse it, saying: *Who am I, that I should goe vnto Pharao? &c. Exod.* 3. 11. This was that which mooued Ieremy, beeing also called thereunto, vppon the view of his owne weakenes to excuse himselfe, saying, *O Lord God, behold I cannot speake, for I am a childe. Ierem.* 1. 6. This was that which moued our Sauiour Christ the whole night before hee went to the election of his Apostles, to vse praier. *Luc.* 6. 12. And the Apostles togither with the congregation, to ioyn togither in praier in the electiõ of another apostle to succeed Iudas. *Act.* 1. 24

And the congregation at Antioch in the sending of Barnabas and Saul by the motion of the spirit, to preach to the Gentils, to vse fasting and prayer. *Acts.* 13.3. What shall then bee sayd of them which rashly and headily take this so great office vpon them? not refusing it, or excusing themselues beeing called: but as theyr *Vltimum refugium* before they bee called, thrusting in themselues vnto it: or beeing called, not preparing themselues to the execution of it with fasting and praier, or inanie other carefull and reuerent manner, fit for so high an office: but with all careleſſe behauiour, vsing it as an office of ease and idlenes. Surely sinfull is the estate and condition of such, and worthy to be lamented: for it betokeneth that they haue taken in hand they know not what, that they neuer yet looked into the greatnes of the charge, neither yet into the weakenes of their owne abilities to discharge it: that they yet considered not either the troublesomenes of their estate here, if they faithfully do their dutie therin, either the greatnes of the account which they must make of it hereafter. If they did, then would they with such dutifull

full reuerence prepare themselues to beginne and proceed in the execution therof, that in the ende of their labour, they might with a good conscience render an acceptable account: and with the profitable seruant spoken of in *Matth.* 25. 21. Heare that comfortable speech from the mouth of their maister, *It is well done good seruaunt and faithfull, thou hast been faithfull in little, I will make thee ruler ouer much: enter into thy maisters ioye*: which God graunt.

Thirdly, this his fasting tended vnto this end, that hereby he might offer opportunitie vnto his aduersarie to assault him, and that hereby hee might prouoke him vnto the combate: for the same was the end of his fasting, which was also of his going into the wildernes. The like is to be sayd of his hungring afterwardes: the 2. thing to bee noted in the behauiour of Christ in the wildernes: for when he had fasted fortie dayes and fortie nightes, hee *Was afterwardes hungrie*. For this was not through want of power, as not being able anie longer time to keepe and sustaine nature without hungeryng after foode: but that heereby shewing an

Why christ after his fasting hungred.

euident testimonie of his true humanitie, he might the more encourage the diuel to encounter with him. Whereas, if hee had fasted longer without foode, and had not hungred, hereby might hee haue gathered some iust cause of the vehement suspition of his Deitie or Godhead: because that euen the most excellent personages that euer were in the world of the children of men, who were most endued with the power of the Almightie: and who thereby could doo greatest miracles (Moses and Eliah) in their fastings, neuer exceeded the number of 40. daies & 40. nights: wherfore concealing the power of his Godhead, he only fasted forty daies & fortie nights, *and then was hungry.* *Ne nimis supra mensuram ieiunans, manifeste intelligeretur deus, & sic diabolo spem tentandi extingueret, suamque victoriam impediret*, saith *Chrysostome*. That is, least fasting too much aboue measure, hee should manifestly bee knowne to bee God, and so should extinguish the diuels hope of tempting him, & hinder his owne victory. Lo, thus doth it mercifully please our Sauior Iesus Christ for our sakes, both in place and behauiour, to offer the common aduersary of our saluation the diuel,

Chrysost. expo. 2. In Mat. homil. 5.

that

that opportunitie and aduantage which might prouoke him vnto the combatte: that hee assaulting him, might be vanquished by him, therby to assure vs of the finall victorie ouer him. But yet hereupon, are not wee presumptuously to offer anie opportunities or aduantages vnto the diuell to tempt vs: hee is readie inough to seeke all, wee therefore need not to offer him anie. Let vs not tempt God, least hee giue vs ouer vnto our selues, *Sine cuius adiutorio per arbitrium voluntatis tẽtationes huius vitæ superare non possumus.* That is, without whose help, by the power of our own will, wee are not able to ouercome the temptations of this life, but must needes be ouercome of the least of the assaults of the diuell. As therefore wee are taught to pray vnto him, *Not to leade vs into temptation. Mat. 6. 13.* So are wee also taught *to watch*, that wee fall not *into temptation. Mar. 14. 38.* Euen to watch by all lawfull meanes the cutting off of all aduantages from him, by flying those places, and by shunning those things in our liues & conuersations, which might offer him neuer so small occasion to assault vs: that so wee may wisely cut off occasion from him that

We are to take heed of presumptuous offering opportunities to the diuel. *August. super psal. 89.*

seeketh occasion against vs. And this shall suffice for those Circumstances which are to be obserued before the temptations.

The second part.

THe *Temptations themselues*, wherein we are to obserue, 1. The opportunitie which the diuel vseth to tempt Christ. 2. The maner how he tempted him. 3. The thinges whereunto hee was tempted by him.

1. *The opportunitie which the Diuell vseth in the tempting of Christ.* For as our Sauiour Christ willingly offered him opportunitie, so, hee as willingly taketh it being offred vnto him: Neither doth hee attempt the assault, till the opportunitie was offred. For albeit he was now readie, yet doth he not rashly giue the onset: but staieth himself vntil he had gotten that opportunitie which might best serue for his purpose therin: & *Then the Tempter came vnto him, &c.* And this is the subtilty of the diuell in all his actions, alwaies to watch his aduauntage, for that which he doth, hee dooth alwayes vppon aduauntage. Thus watcheth hee his opportunitie to

The diuel in all his actions watcheth all opportunities.

sow

sow his Cockle, Darnell, or Tares, in the fielde of the Lorde, euen when the good seede was alreadie sowne, and whilest men slept. *Matth.* 13. 25. euen because that then hee might doo moste harme, and best conuey himselfe. Now in that he thus greedily watcheth his opportunitie to do euill, how much more ought wee to seeke all opportunitie to do good? *To all things there is an appointed time, & a time to euerie purpose vnder the heauen. Eccle.* 3. 1. This opportunitie must be watched, if we looke for a seasonable worke: & therfore euen in worldly affaires, euerie one watcheth his opportunitie according to the nature of his worke. The husbandman to plow his ground, to sow his seed, to weed, to reap his corne. The Mariner, to launch forth his ship into the deepe, to hoyse his sayle, to cast out his nettes, &c. And so is there an opportunity euen in spiritual and heauenly thinges: which the Apostle, 2. *Cor.* 6. 2. calleth *The accepted time, & the day of saluation.* Vnto the watching and embracing of which, the Prophet Dauid exhorteth vs, *Psal.* 95. *To day, if yee will heare his voyce, harden not your hearts.* But saith the Apostle, *Heb.* 3. 13. *Exhort one another*

There is a fit time for all things.

In worldly affaires.

Chrysost. in Genes. Hom. 11.

In spirituall things.

daily whileſt it is ſayd to day, leaſt any of you be hardened through the deceitfulnes of ſinne. Wherunto alſo our ſauiour Chriſt exhortethvs. *Ioh.* 12. 35. *Yet a little while is the light with you, walke whileſt you haue the light, leaſt the darkenes come vpon you.* And the Apoſtle likewiſe, *Gal.* 6. 10. *Whileſt we haue time let vs do good vnto all men, &c.* No man can thē pretend excuſe, by alledging want of fit opportunitie to do good: that God, which for the teſtifying of our obedience to his commandements, hath appointed good workes for vs to walke in, hath alſo giuen all fit times, occaſions and opportunities, with waies and meanes agreeable thereunto for the doing of them. If therefore we find not oportunities to do them, it is not becauſe they are not offered, but becauſe they are not accepted. That time, thoſe meanes, and opportunities whiche God hath giuen vs in this life to employ in the doing of good, we do either vngodly beſtow in the dooing of thoſe thinges which are euil, or careleſſly ſpend in thoſe things which are not profitable. So that, as *Bernard* iuſtly complaineth. Whereas, *Nil eſt pretioſius tempore, heu nil hodie eo vilius inuenitur.* That is, nothing is more pretious

No man can pretend want of oportunitie o do good.

The time which god hath giuen o beſtow well, wee eſtow euill.

Bernard ſer. ad cholares.

tious then time, nothing alas is founde more vile at this day: the day of ſaluation paſſeth away, and no man conſidereth it, &c. Yea the day for the account of the ſpending our time, & the employing our gifts draweth nigh, and no man regardeth it. *We loue darkenes more then light. Ioh.3 19. We are wiſe to do euil, but to do well we haue no knowledge. Iere.4.22.* That is, wiſe in the ſnatching of all occaſions to do euill, but without knowledge to accept thoſe opportunities which are offered vs to doo good. Againe, and more perticularly, this greedy deſire of the diuel to ſnatch thoſe opportunities which may miniſter vnto him any aduantages againſt vs, putteth vs in minde of this principall point of godly pollicie in this our ſpirituall warfare, that wee watch all opportunities to reſiſt him, euen as he ſnatcheth his opportunities to aſſault vs: that is, that whatſoeuer things are profitable to ſtrengthen vs againſt him, or to weaken his forces bent againſt vs, we diligently ſeek them, hauing found them earneſtly, proſecute them, and hauing gotten them, throughly fortifie our ſelues with them, that wee become not traitors to our owne eſtates, and through

The greedines of the diuel, to ſnatch opportunities againſt vs, teacheth vs to watch the like to reſiſt him.

our owne careleſnes, giue not ouer our ſelues into his hands to our eternal cõfuſion. For howſoeuer Satã cõtinually ſtandeth in redines with al his power & policy to aſſault vs, yet is he neuer able to giue vs the foile if we reſiſt him: for *Reſiſt the diuel & he wil fly. Iam.* 4.7. And therfore it is, that the Apoſtle exhorteth vs, not *To giue place to the diuel. Epheſ.* 4 27. As if hee had ſaid, he can haue no place to reſt in you & poſſeſſe you, vnleſſe you giue him place: which giuing of him place is, when we miniſter occaſion & opportunitie vnto him to tempt & aſſault vs. The which opportunities, albeit they are infinit, and not to be reckoned, yet may they be reduced to ſome principal points: as being either of the time, or of the place, or of our outward eſtates and conditions, or of our inwarde inclinations and diſpoſitions. Of the opportunitie of the time, ſufficiently hath been ſpoken alreadie, and alſo of the opportunitie of the place: and more afterward ſhalbe ſpoken therof. And therefore I purpoſely paſſe them ouer with ſilence, referring the Reader to the peruſing of thoſe places. Againe, ſomtimes he taketh opportunitie againſt vs by our outward eſtates

Sathan ouercommeth not, but where hee is not reſiſted

The principall pointes wherunto the diuels opportunities may be referred.

estates and conditions, as concerning the things of this world. As if hee see vs to be of great wealth, dignity, and honor in the world, this he snatcheth as an oportunitie to allure vs to the forgetfulnes of God, to the enuying of our equals, to the cõtemning & disdaining of our inferiors, to the giuing of our selues to security, to wantõnes, to pride, to presumption, briefly to al kind of riotous behauior. But on the other side, if he see our estate to be poore & miserable, this he taketh as a fit opportunitie to draw vs to impatiency, to murmuring against God, to dispairing of him, to blaspheming of him, to bring vs to the vnlawfull seeking, and violent wringing of the goods of our neighbours from them, &c. For few there be which can rightly vse either of them: fewe that can say with the Apostle Saint Paul, *I haue learned in what soeuer state I am, therewith to be content: and I can be abased, & I can abound, euery where I am in all things instructed, both to bee full and to bee hungrie, and to abounde, and to haue want.* Philip. 4. 11. We should vse prosperitie as an opportunitie to set forth the glory of God, & to help those that need, that beeing rich in good workes, *we might*

Few haue learned rightly to vse their estates & conditions

The right vse of prosperitie.

laie

laie vp in store for our selues a good foundation against the time to come, that we may obtaine eternall life. 1. *Tim.* 6. 19. So likewise aduersitie we should vse to the stirring of vs vp to the acknowledging of our selues, to the earnest calling vpon God, to the teaching of vs humilitie, patience, a feruent desiring of heauenly treasures, &c. But alas, for the most part, through the subtiltie of Sathan, wee abuse these things to that which is euil, and to our euil. The which as it was the cause that moued *Plato, lib.* 4. *de Republica*, to admonish magistrates to prouide, *Ne ipsis inscius opulentia & inopia in Ciuitatem irrepant.* That is, that vnawares neither aboundance nor penurie might creepe into the Cittie: so is it that which moued *Agur* earnestly to pray vnto God after this manner. *Prouerb.* 30. 8. *Giue me not pouertie, nor riches: feed me with foode conuenient for mee: least I bee full, and deny thee, and say, who is the Lord: or least I bee poore and steale, and take the name of my God in vaine.* And so also is it that, which in consideration of our corrupt nature, should stirre vs vp to craue at the handes of God (from whom both these thinges proceed) in our wealth and prosperitie to

The right vse of aduersitie.

giue

giue vs true humilitie: in our pouerty and aduersitie, Christian patience: in both, full contentation of mind with our estate, and thankfulnes of hart vnto him for the same, togither with effectuall grace so to behaue our selues in them, as may most redound to his glorie, the good of others, & our own saluation. Again sometimes, and that most commonly, he taketh aduantage by our inward inclinations and dispositions: for if he espieth (as he prieth narrowly into vs to espie) what vnlawfull things wee most desire, and to what wickednes wee are most enclined, through the corrupt cõcupiscence of our rebellious flesh: then doth he take opportunitie therby to blow the coale alreadie kindled, to cast into it not water to quench, but oyle the more to enflame the fire thereof: that so, *When lust hath conceiued, it might bring forth sin, and sin when it is finished, might bring forth death. Iam.* 1. 15. Thus saith the Apostle, that *Per Iram inuicem impugnare, est locum dare diabolo*, as *Chrysostome* expoundeth his words. That is, to stirre one against another angerly, is to giue place to the diuel: for thereby he taketh occasion to stirre vs vp vnto manifold euils, as to raylings, reuilings,

The diuel by beholding what wickednes wee are most enclined vnto, taketh aduantage to tempt vs to euil. *Chrysost. in Ephes. cap.* 4. *Serm.* 14.

uilings, wrongful dealings, fightings, murthers, and such like. In like sort, when hee seeth vs enclined to any other kind of vices whatsoeuer, thereupon hee presently enflameth our desires after the same: by laying before vs, the profites or pleasures of them, and by shewing vs the easines of the meanes to attaine to the compassing of them: euen as on the contrarie part, he endeuoureth the hindering of our good purposes, by presenting vnto vs the difficulties and discommodities which are inseperably ioyned with, and do generally follow the doing of them. Loe these are the opportunities which Satan principally watcheth, as no small aduantages for the furthering of his greedy purpose and desire, to drawe vs to those thinges which are euill, and finally thereby to cast vs downe to eternall destruction: whereby also it cannot bee, but hee must preuaile, vnlesse hee bee mightilie preuented, and wee marueylouslie protected by the power of the Almightie.

2. *The manner how hee tempteth Christ.*

The which, albeit it is not here expressed by the Euangelist: for it is onely saide, that

that *Hee was ledde aside by the spirite to bee tempted of the diuell*: and that *the Tempter came vnto him*: Yet I thinke it expedient to consider the manner of the same. For the knowledge whereof, two things are to be examined. 1. Whether he tempted him by himself or by the ministery of anie other. 2. Whether he tempted him only in spirite, or in bodie also. For the first, wee must note, that as God woorketh oftentimes and most times by his Ministers, so doth the diuel likewise: for as God hath his Ministers his seruants readie to fulfill his will, so hath the diuell also his ministers, through the sufferaunce of God, readie to fulfill his will: and these are *The children of disobedience, in whome hee worketh. Ephesians* 2. 2. And the houses of whose soules hee keepeth in peaceable possession. And these his instruments hee for the most part vseth in the Temptation of man: at the first in the temptation of Euah, who *Was the first in the transgression*. 1. *Timothie*. 2. 15. He vsed the ministerie of the Serpent. *Genesis*. 3. 1. But hauing seduced her, he vsed no more the ministerie of the Serpent, but the ministerie of the woman her selfe, for the seducing

Sathan for the most part worketh by his ministers.

He most vseth the ministery of wicked men.

Verse 6. seducing of the man: for, *Shee gaue to her husband, and hee did eate* at her perſuaſion. And verſe 12. The man ſaith: *The woman which thou gaueſt to be with me, ſhe gaue me of the tree, and I did eate:* verſe 17. The Lord God himſelfe blameth the man, for that *He obeyed the voice of his wife.* So likewiſe he wold entiſe or tempt *Achab:* but how? euen by the miniſtry of *Achabs* prophets, 1. *Reg.* 22. 21. *I will goe out* (ſaith hee) *and be a falſe ſpirit in the mouth of his Prophets.* So oftentimes hee tempted Chriſt, after theſe his temptations were ended, but it was ſometimes by the Scribes and Phariſes, ſometimes by the Saduces, and ſomtimes by the Herodians, &c. Whereby wee are taught, that if at any time we be moued by any man either vnto good or euil, wee are not onely to reſpect the man himſelf that ſpeaketh vnto vs, but principally the ſpirit by which he ſpeaketh: for there is no man that ſpeaketh, but hee ſpeaketh by one ſpirite or other: which ſpirite is to be tried and examined, according to the nature of thoſe things which hee ſpeaketh, whether they bee good or euill: for if hee mooue vs vnto thoſe thinges which bee good and godly, wee are to acknowledge that

No man ſpeaketh, but it is by one ſpirit or other.

How wee ſhal know by what ſpirite a man ſpeaketh.

that he speaketh them vnto vs being moued thereunto by the spirit of God, without whom, as the Apostle speaketh, *No man can say that Iesus is the Lord.* 1. Cor. 12. 3. *Quicquid enim verum, a quocunque dicitur, a sancto dicitur spiritu*, saith *Ambrose*. That is, for whatsoeuer truth is said of any one, it is saide of the holie spirite, which is the spirite of truth: and therefore wee are so to accept of his words, as if the spirit himselfe did speake vnto vs. But on the other side, if hee tempt vs vnto those thinges which are euil, and contrary to the wil and commandements of God, then whosoeuer hee be, what good intents and shew of holines soeuer hee pretend, we may fullie assure our selues that he is the very instrument of the diuell heerein, who by him tempteth vs vnto that which is euill: and wee may truly say, that being tempted of him, wee are tempted of the diuell. And therfore, were it Peter himselfe, we may say, *Auoyd Sathan. Mat.* 16. 23. And although hee were an Angell from heauen, *Let him be accursed. Gal.* 1. 8. as being the verie instrumēt of satan. Thus we see, how the diuel oftentimes & for the most part, vseth the ministry of man, for the temp-

Ambros. in 1. cor. 12

ting and seducing of man: In which sense is that Prouerbe found to be true. *Homo est homini dæmon.* That is, One man is a diuel to another. But yet cõtinually he doth not tie himselfe to the ministery of man: but sometimes he also tempteth by himselfe, without the ministerie of anie other therin. Thus tempted he Iudas to betraie christ, he *Put it into his hart. Ioh.* 13.2. which was as *Augustine* vnderstandeth it, onely by inward suggestion or motiõ in his hart. *Missio ista spiritualis suggestio est: non fit per aurem, sed per cogitationem, ac per hoc non corporaliter, sed spiritualiter.* That is, this sending was a spirituall suggestion: it is not done by the eare, but by the cogitation, and by this not corporally, but spiritually, so that none did tempt or persuade Iudas to betraie Christ, but the diuel himselfe, who put it into his heart. And thus hee here tempteth Christ, hee vseth not the ministerie of anie other herein, but he himselfe personallie entreth into the combate against him, which may satisfie vs in the first point concerning the manner how hee tempteth Christ. But whether he tempted him onelie inwardlie or outwardlie also, it resteth now to bee enquired:

Sathan sometimes tempteth by himself immediatly.

Augus. in Ioh. tract. 55.

quired: for wee muſt knowe that ſometimes outwardlie in the bodie, that is, by the bodilie ſences, and ſometimes againe in the ſpirit onely he tempteth man, and ſomtimes in both. Now albeit, that ſome ſuppoſe and affirme theſe temptations of Chriſt to be onely inward in motion, the outwarde ſences beeing nothing touched therein; yet ſome reaſons moue me vnto a contrarie iudgement. For firſt, his being in the wilderneſſe, his faſting fortie dayes and fortie nightes, and his hungring afterwards. Secondly, his bodily tranſportation from place to place, from the wildernes to the pinnacle of the Temple, from the pinnacle of the Temple, to an exceeding high mountaine, do (me thinketh) import not onely an inward motion, but alſo an outward temptation. Thirdly, the Apoſtle affirmeth, that *Hee was in all thinges tempted in like ſorte* vnto vs. *Hebr.* 4. 15. But we are tempted both outwardly and inwardly, as before is ſaid: therefore ſuch alſo were theſe temptations of Chriſt. But yet, in a doubtfull matter wherein I may be ignorant without danger, I would rather ſuſpend my iudgement, then offer anie occaſion of contention or ſtrife

Sathan ſometimes tempteth bodilie, ſometimes ſpiritually.

vnto the contentious, And therfore *Fruatur quisque suo iudicio.* The matter is of no principall Importance.

3. *The thinges whereunto hee tempted Christ.* There are by the Euangelists Saint Mathew and Saint Luke, only three mentioned and reckoned vp in this history of the temptations of Christ: yet not as being the onely temptations, for no doubt, they were of farre greater number: but as being the principall aboue the rest, and as in them comprehending the rest. The first of which is to distrust, the second to presumption: the third, to Idolatrie.

The first temptation, which is to *Distrust*, not in himselfe, but *In God.* For whereas some, and those euen of the auncient writers haue iudged the same to bee vnto gluttonie, (with reuerence be it spoken of their graie haires) it cannot agree with the sense of the place. For first this cannot be said gluttonie, if he which is hungrie desireth foode wherby nature may be sustained: but gluttony is an excessiue desiring and eating of meate, more then needeth for the sustaining of nature. Secondly, neither is there anie shewe of gluttonie heerein, when a man in his hunger is con-

The error of those which suppose this temptation to bee vnto gluttony.

tented

tented with a peece of drie bread: but the glutton and belly god seeketh to satisfie himselfe, yea and glut himselfe with other more pleasant and delicate dishes: wherefore, seeing that the diuell here onelie for the staying of his hungrie stomacke, perswadeth him to prouide nothing els but bread, it is euident, that this temptation could not tend vnto gluttonie. Thirdly, for the further proofe whereof, the consideration of the answere of Christ vnto this temptation, fully serueth: for farre be it from vs, that we should thinke our Sauiour Christ to bee like to an ignorant and vnskilfull souldiour, who knoweth not how to auoyd the stroke of his aduersary: but seeing the blow to come on the right side, holdeth forth his Buckler or Target to the left, for he knew fully whereunto it tended, and therefore framed his aunswere accordingly: but his answere tended nothing at al for answer to that temptation which was vnto gluttonie, & therfore neither tended this temptation vnto gluttonie. But it tended, as I said before, vnto distrust in God: that he might cause him to distrust of the fauour of his father, pronounced by his voice from heauen, by

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The error of those which suppose this temptation to bee vnto gluttony.

tented

tented with a peece of drie bread: but the glutton and belly god seeketh to satisfie himselfe, yea and glut himselfe with other more pleasant and delicate dishes: wherefore, seeing that the diuell here onelie for the staying of his hungrie stomacke, perswadeth him to prouide nothing els but bread, it is euident, that this temptation could not tend vnto gluttonie. Thirdly, for the further proofe whereof, the consideration of the answere of Christ vnto this temptation, fully serueth: for farre be it from vs, that we should thinke our Sauiour Christ to bee like to an ignorant and vnskilfull souldiour, who knoweth not how to auoyd the stroke of his aduersary: but seeing the blow to come on the right side, holdeth forth his Buckler or Target to the left, for he knew fully whereunto it tended, and therefore framed his aunswere accordingly: but his answere tended nothing at al for answer to that temptation which was vnto gluttonie, & therfore neither tended this temptation vnto gluttonie. But it tended, as I said before, vnto distrust in God: that he might cause him to distrust of the fauour of his father, pronounced by his voice from heauen, by

the laying before him the present misery of his estate in wanting foode, and so procure him by vnlawfull meanes to seeke his owne relieſe. Loe, this is the drift of this temptation: wherein, as also in the two other which follow, wee are to obserue. First, the temptation by the diuell. Secondlie, the answere of Christ thereunto.

1. *The temptation by the diuel*, which is in these wordes. *If thou be the sonne of God, commaund that these stones bee made bread.* Wherein we must note these three thinges. First, what that is, which hee tempted him vnto, vnto *Distrust* that he was not the sonne of God. Secondlie, the argument whereby hee endeuoureth to confirme it, which is drawne from his present estate and condition. Thirdly, the ende thereof, which was, that he might drawe him to the vsing of vnlawfull meanes for the bettering of the same, euen by commaunding, that those stones which hee presented vnto him, might be made bread.

Now concerning the first of these, wee see that this is the thing whereunto hee tempteth Christ, euen *Distrust that hee*

was not the ſonne of God. Heereof, did the Diuell himſelfe doubt, and therefore hee would alſo that Chriſt ſhould doubt thereof: and therefore neyther affirming nor denying, hee ſaith doubtingly, *If thou be the ſonne of God, &c.*

The principal thing which the diuel fighteth againſt, is our faith.

This is the firſt and principall thing which Sathan with all his might labou. reth to weaken in, and cleane roote out of the children of GOD. euen theyr faith. Vnto euerie one of the children of God alreadie called, there is faith giuen: for as faith is the gift of GOD, *Philippians* 1. 29. ſo dooth hee giue the ſame onelie and vnto all the elect: and therefore is called *The faith of Gods elect*, by the Apoſtle, *Titus* 1. 1.

Faith is giuen to all, and onely the elect.

What is the faith of the elect, whereby they are iuſtified.

This faith is not onelie a generall beleefe, that hee is a mercifull and louing Father vnto his children in Ieſus Chriſt our Sauiour, for whoſe ſake hee forgiueth them their ſinnes, giueth them all neceſſarie graces in this life, and crowneth them with eternall glorie in the worlde to come for euer: for this the Diuels know, and many of the verie reprobates and caſtawayes themſelues doo ſtedfaſtlie beleeue the ſame: but it is a more par-

ticular application of these things to our selues: it is a certaine perswasion, that we our selues are also in the number of those elect children of GOD in Iesus Christ, whose sinnes he forgiueth, whose iniquities he pardoneth, &c. This was the faith of that holie man Iobe: saying, *I beleeue that my redeemer liueth, &c. Iob.* 19.25. This was the faith of Paul, saying, *In that that I now liue in the flesh, I liue by the faith in the sonne of God, who hath loued mee, and giuen himselfe for me. Gal.* 2. 20. And this is the faith of euerie one that is iustified and saued thereby: where this application is wanting, there is faith without profite. This is that which Saint *Augustine* saith, writing vpon the fiftie Psalme. *Non magnum est credere quia mortuus & Christus: hoc & Pagani, &c.* That is, It is no great thing to beleeue that Christ is dead: this both the Pagans and the Iewes, and al the wicked beleeue: this all beleeue, that hee is dead. But the faith of Christians, is the resurrection of Christ, *Id est, est assentiri & certa fiducia statuere Christum propter Iustitiam nostram resurrexisse.* That is, it is to agree, and set downe with certaine confidence, that Christ is risen againe, *For our*

Iusti-

Iustification. Loe, this is that faith which is proper to the children of God, and wherwith they are al in some measure endued, although not perfectly, yet truly in this life. And this is that faith which Satan, so much as in him is, laboureth to ouerthrow and extinguish in them: for great is the force of true faith, if it be in them, but as the graine of mustard seed. Whatsoeuer is not of this faith, *Is sinne. Ro.* 14.23. Without this faith, *It is impossible to please God. Hebr.* 11.6. This faith is that which *Purifieth the heart. Act.* 15.9. And hereby it is, that *We are iustified. Rom.* 3.28. Euen before God, and *Haue peace with God, through Iesus Christ, Rom.* 5.1. Briefly, such is the force of this faith, that thereby wee are made able to ouercome the world, & the diuel himselfe the prince of this worlde: therefore the Apostle S. Peter, teaching vs how to resist the diuel, saith, *Whom resist stedfast in the faith.* 1. *Pet.* 5.9. And the Apostle S. Paul speaking of the whole armour of God which hee exhorteth vs to put on, aboue all, willeth vs, *To take vnto vs the shield of faith, wherwith we may quench all the fierie dartes of the diuel. Ephe.* 6.16. For against this, *All the gates of hell are not able*

The force of true faith.

to preuaile. *Math.* 16. 18. And therefore our Sauior Christ, seeing the greedy desire of the diuel to sift or winow Peter, prayeth for him that *His faith might not faile.* For that then onely can he fully preuaile ouer vs, when he hath ouerthrowne our faith in vs, and looke how much faith wee haue in vs: so much force we haue against him. *Arma dei fides est stabilis, per quam solam semper victus est Satanas,* saith *Ambrose.* That is, the armour of God is a stedfast faith, by the which alone satan is alwaies ouercome. No maruell therfore though he make his beginning with the assaulting of our faith: for seeing that *We stand by faith. Ro.* 11, 20. He hauing once made shipwracke of our faith, we are not able to resist or stand any longer, but remediles fal down ouercome to vtter confusion. And here his pollicie to bring this his purpose to effect, is to be marked: hee knoweth that our faith is grounded vppon the sweete promises of Gods mercie in his sonne Iesus Christ, reuealed in his word, according to that of the Apostle, *Rom.* 10. 17. *Faith commeth by hearing, and hearing by the word of God.* And is therfore called *The word of faith,* in the same place. Therefore as God for the

Ambros. in Ephe. 6.

The pollicie of the diuell to destroy our faith.

engen-

engendring and confirming of faith in our harts, as the outward & ordinary meanes, vseth the ministerie of his word: so on the contrary part, for the weakening and ouerthrowing of our faith, Sathan calleth into questiō the verity & authority of the word, that it might not bee beleeued and credited, but doubted and suspected of vs, as vncertaine and vntrue: for the one beeing ouerthrowne, the other cannot stand, the one being grounded vpon the certaintie of the other. Therfore this was the first thing which by the ministry of the Serpent he endeuoured to bring our first parents vnto, euen not to credit the word of the L. spoken to them. *Ge.* 3. 4. Because that thē he knew he might easily preuaile for the ouerthrowing of their faith in god, for the drawing of thē to obediēce, in trāsgressing his commandement. And surely where the word of the L. is either not credited, or not with reuerence embraced, there doth faith, obedience, and the fear of God vanish away, and there is all kinde of impietie & wickednes easily planted and established in the heart of man. And therfore this hee vseth also as the meanes for the ouerthrowing of the faith of Iesus Christ

Where the worde of God is not credited, faith, obedience and the whole fear of God vanisheth.

Christ in this place. For whereas (in the former Chapter) a voice from heauen had pronounced of and concerning Christ, *This is my beloued sonne, in whom I am well pleased.* By which voice the loue of his father towards him, and his faith and trust in God his father thereby was confirmed; The diuell now hauing heard this voyce, and seeing this effect thereof in Christ, as he now laboreth to ouerthrow the effect, which is his faith grounded vpon the assurance of his fathers loue towards him: so also striueth hee against the truth of that voice whereby the same was pronounced, that he might not giue credit to the same. Thou hast heard (saith hee) a voice proclaimed in the ayre, that thou art the beloued sonne of God, and such a one as in whom hee is well pleased. To this voyce thou trusteſt much, and hereupon thou reposest thy selfe in the full assurance of the loue and fauour of God towardes thee. But this voice is a deceiueable voice, not comming from heauen, but from some other vncertaine and inferiour place: not proceeding from the mouth of God, but from some lying spirite: and therefore in trusting hereunto, thou deceiuest thy selfe by

The faith of Christ was grounded on his fathers voice: therfore the diuel laboreth to ouerthrow the certaintie of it.

by flattering thy selfe in vaine: for the voice being vncertaine, no certaine thing can be gathered thereby. Loe thus dooth the diuel in this place go about to worke in Christ a doubting of the truth and authoritie of that voyce which he had heard, wherby his faith concerning the assurance of his fathers loue was confirmed to him, that the doubting of the one, might bee the meanes of the decaying of the other. And is not this his continuall practise? The lord doth not now any more by voices from heauen, nor by dreames, nor by reuelations speake vnto vs: but what in his heauenly wisdome he seeth profitable for vs to know and vnderstand, and what in his fatherly goodnes he appointeth for vs to beleeue and do, that hath hee committed to writing for our learning in the bookes of the Canonicall scriptures, contained in the old and new Testament, by Moses and the Prophets, by the Euangelists and Apostles. And vpon the manifold promises of Gods fauour and mercy in Christ Iesus, manifestly expressed therin, is the faith of Gods children grounded, by them it is engendred, by them it is confirmed in their harts. Wherefore as the

God speaketh not now by voices or dreames, or reuelations, but only by his word written in the scriptures.

Vpon the promises therein, is our faith grounded.

diuel

He goeth about many waies to make it vnprofitable vnto vs.

diuel concealeth the word from some and suffreth them not to enioy it, & withdraweth the mindes of others frō delighting therin, & dulleth the sences of others frō vnderstanding thereof: so when none of these things will serue for his purpose, thē he worketh in them (if it may be) a doubting of the certaintie & diuine authoritie of the word: bearing them in hand that it is not the word of God, but the word of man, and that therfore no credit is to bee giuē therunto, that by this means he may, as encourage the wicked to al wickednes, by not fearing the threatnings, so discourage the other from goodnes, by not beleeuing the promises of the same: as either in keeping them back frō faith which haue it not, or weaken and extinguish faith in those which haue already attained vnto it. And with this, doth he dangerously trouble the minds of many of the children of God thēselues. This word (saith he) which you call the word of God, which you reade so diligently, which the Ministers preach so painfully, which the people hearken vnto so reuerently, and all trust vnto so confidently, it is not from heauen, but from the earth, not from God, but of man, euen

deuised

deuiſed by the braine of man to keep the people in awe, to encourage them vnto vertue, and to diſcourage them from vice: and therefore all this hope is vaine, and this labour without profite. A perillous deuice, and requireth no ſmall labour to bee preuented. Heere therefore for the helping, and I hope, for the ſatisfying of all my beloued brethren the children of GOD in Chriſt heerein, I cannot ouerſlip (ſo farre as in mee lieth) the confirmation of the diuine authoritie of the holie Scriptures, againſt this ſo falſe and daungerous a deuiſe of the common Aduerſarie of our ſaluation: for by manifolde arguments and inuincible reaſons, maye the ſame bee confirmed vnto vs: and that ſo clearely and ſo plainly, as that none can doubt thereof, vnleſſe they bee ſuch as the Poet ſpeaketh of, whiche ſaie, *Quanquam mihi perſuades. Non tamen perſuadebis.* Euen ſuche as are peruerſe in their miſconceyte, and will not bee perſuaded. I might produce manie, onelie a few of them ſhall ſuffiſe. Firſt, heereunto fitly ſerueth the teſtimonies of the Saints of God, who haue giuen witnes hereof

A confirmation of the diuine authoritie of the ſcriptures.

through-

throughout the ſcriptures: as when wee reade heere and there, that they confeſſe that *The word of the Lorde came vnto them.* And when in al their preachings, whether containing promiſes of mercy, or threatnings of iudgements, they ſtill ſay, *Thus ſaith the Lord.* Shewing hereby, that they ſpake nothing of themſelues, but altogither as they were mooued and warranted by God himſelfe. Again, when the Apoſtle Saint Paul ſaith, that *The whole ſcripture is giuen by inſpiration of God.* 2. *Tim.* 3. 16. And when the Apoſtle S. Peter ſaith, that *No prophecie of the ſcripture is of anie priuate interpretation: for the prophecie came not in old time by the will of man, but holie men of God ſpake as they were mooued by the holie Ghoſt.* 2. *Pet.* 1. 20. If then by the mouth of two or three witneſſes, euery matter muſt be tryed, how much more then are we to beleeue, beeing compaſſed about with ſo great a cloude of witneſſes? But if the teſtimonies of men wil not ſerue, adde herevnto the witnes of God, who ſaith vnto Moſes. *Exod.* 4. 12. *I will be with thy mouth.* And vnto Ieremy, *Cap.* 9. *Behold, I haue put my words into thy mouth.* And of Chriſt, who concerning his owne doctrine, ſaith,

I haue

I haue not ſpoken of my ſelfe, but the Father which ſent me, hee gaue me a commandement what I ſhould ſay, and what I ſhould ſpeake. And I know that his commandement is life euerlaſting. The things therefore that I ſpeake, I ſpeake them ſo as the Father ſayd vnto mee. *Ioh.* 12.49. Although therefore man is the miniſter, yet God himſelfe is the Author of the ſcriptures. Secondly, hereunto may be added, the great wiſdome of the ſame. For albeit that it ſeeme fooliſhnes vnto many, yet great is the wiſedome of it: of which wiſedome the Apoſtle ſpeaketh. 1. *Cor.* 2. 6. *Wee ſpeake wiſedome to them which are perfect, not the wiſedome of this world, neither of the Princes of this world, which come to naught: but we ſpeake the wiſedome of God in a myſterie: euen the hidden wiſedome which God had determined before the world, vnto our glorie, &c.* This wiſedome the wiſe of this world perceiue not, not becauſe it is not in the word, but becauſe they are not able to comprehend it, or behold it therin: for *The naturall man perceiueth not the things of the ſpirite of God, for they are fooliſhnes vnto him, neither can hee know them, becauſe they are ſpiritually diſcerned, but hee that is ſpirituall, diſcerneth all things,* and findeth great

wiſedome in this word. And although it is for the moſt part ſet downe in ſimple & baſe wordes, without anie entiſing ſpeeches of mans wiſedome, yet are not all the eloquent writings of the moſt learned to be herein compared thereunto, whether we reſpect the perfection of the doctrine in it ſelfe, or the force thereof in others. First, the perfection of the doctrine in it ſelfe: for whereas all humane learning is altogither blinde in the myſteries of our ſaluation, teaching vs onelie either the knowledge of naturall thinges, or elſe ciuillie to behaue our ſelues before men, neuer being able to direct vs trulie to the knowledge of GOD, neyther to leade vs the way to ſaluation: all thoſe things which are profitable thereunto, are fullie contained and plainlie reuealed in the holie ſcriptures. There is the true doctrine concerning the knowledge of God: concerning ſin, and death and damnation by reaſon of ſin: concerning the Church, the Law, the Goſpel, repentance, forgiuenes of ſinne, faith, hope, and eternall life, ſoundly deliuered vnto vs: and who is able to recken all? Briefly therefore whatſoeuer is profitable *To teach, to conuince, to correct,*

The perfection of the doctrine of the ſcriptures.

correct, and instruct in righteousnes, that the man of God may be absolute, being made perfect vnto all good workes. 2. *Tim.* 3. 16. And in one word, *In illis inuenientur illa omnia quæ continent fidem & mores.* That is, in them are founde all those thinges which containe faith and manners: yea *Quæcunque necessaria sunt, manifesta sunt.* That is, whatsoeuer thinges are necessarie, are (there) manifest. Loe this is the perfection of the doctrine of the scriptures beeing considered in it selfe: Secondly, the force thereof in others: that is, both in the righteous and vnrighteous. In the righteous, whom it perswadeth, instructeth, directeth, comforteth, confirmeth. In the vnrighteous, whome although it bettereth not, yet it causeth them to feare, and quake, and tremble, as did *Fœlix. Act.* 24. 26. who hearing Saint Paul out of this word, *Dispute of righteousnes, temperance, and iudgement to come, trembled.* Yea such is the force heereof, that hereby the Diuels themselues are vanquished, as shal hereafter more at large appeare. Seeing then that such is the excellent vertue of this word, onelie to bee found herein, and not in anie other: hereby also is proued the

Augustin. de doc. Christ. li. 2 Cap. 9 Chrysost. in. 2. thess. Hom. 3.

The great force of the scriptures.

diuine authoritie of the same, euen that it is the word of God. Thirdly, the antiquitie thereof: for this doctrine is not new, nor of any smal continuance in the world, but this is that worde which hath beene taught and receiued in the Church from the beginning of the world, by the Patriarches, then by the Prophets, and consequently by the Apostles, and euer since continued vnto this day, and shal last vnto the end of the world: in which is that that Saint Peter saith, 1. *Epist.* 1. 25. *The word of the Lord endureth for euer, and this is that word which is preached amongst you.* And therefore also the Apostle S. Paul calleth the Testament which Christ Iesus confirmed with his blood, *The euerlasting couenant. Hebr.* 13. 20. Saint *Augustine* maketh mention, *De Ciuitate dei, Lib.* 18. *cap.* 54. of certaine Paganes which propheeied that the Gospel should only continue the space of 365. yeres, and then again should be rooted out: but praised be God, it hath many hundred yeares longer continued, nay more and more flourished vpon the earth. There haue many, and almost infinite new doctrines and religions sproong vp since the time of the originall hereof:

so

so that Saint *Augustine* in his time sayd, that there were *Hæreses innumerabiles a regula Christianitatis auersæ. cap.5.* That is, Innumerable hereſies eſtranged from the rule of Chriſtianitie, and the number of them doth daily more & more encreaſe: but what becommeth of them? They haue for the moſte part alreadie fallen downe before this word, as *Dagon* before the Arke of the Lord: they haue been ſet vp againe, but the ſecond downefall hath been worſe then the firſt: & the reſt ſhall in due time bee ouercome with the blaſt therof: which is alſo an euident argumēt, that it is not the word of man but of God. *Gamaliel*, being in the Councell of Ieruſalem, ſaid to the reſt of the Councell, concerning the doctrine of the apoſtles, preaching the name of Ieſus, if this *Worke be of men, it will come to nought: but if it be of God, ye cannot deſtroy it. Act.5* 38. As if hee had ſayd, the continuance of the woorke will ſhewe who ſet them a woorke, and whoſe worke it is: therefore let them alone, and expect the end: if it come to an ende, it is of men: if it continue, it is of God. But it hath continued (as we ſee) and more and more ſhineth vppon the earth, and ouer-

throweth whatsoeuer oppoſeth it ſelfe againſt it: and at the laſt ſhall mightilie throw downe and vtterly conſume *That wicked man, that man of ſinne, that childe of perdition, which now is diſcloſed and reuealed, which exalteth himſelfe againſt all that is called God, &c.* And therefore vndoubtedly this is *The ſpirit of the Lords owne mouth. 2. Theſſ.* 2. and the worke of his owne hand.

The conſent and agreement of them.

Fourthly, the full and perpetuall conſent and agreement, which is to bee ſeene betweene the writers of it. If we looke into the writings of men of diuers ages, naie of one and the ſelfe ſame age, writing of one and the ſelfe ſame thing, we ſhal ſee a marueilous contrarietie in opinion & iudgement, yea almoſt as the Prouerbe is, *Quot homines, tot ſententiæ*, How many men, ſo many mindes. But albeit that this word was written by the miniſtery, not of one man, but of many men, not liuing in one age, but in many ages, ſome hundreds and thouſand yeares before and after others, yet find we one mutual conſent and melodious harmony in al things amongſt them, without any contradiction in their writings: what one ſpeaketh, the reſt confirm. Which alſo euidently teſtifieth that they

all

all spake and wrote, as they were mooued and directed by one and the selfe same spirite, which is the spirite of God, the spirite of truth, the holie Ghost. Fifthly, this is proued by the truth of the prophecies of the same: for it is full (especiallie the old testament) of prophecies, wherin things yet to come are foreshewed: and what followed: they all came to passe as they sayde. Iacob prophecied of the preheminence of Iudah ouer his brethren, and of the comming of Shiloh out of him. *Ge.* 49. 9. And it came to passe, the one in Dauid, the other in Christ. Moses prophecied of the Adoption of the Gentiles, into the couenant of God. *Deu.* 32. 21. And it came to passe about two thousand yeares after, euen after the death of Christ, what time there was neyther Iewe nor Gentile, but all were one in Iesus Christ. The like were done by other the Prophettes of God, who also foretolde thinges to come, as if they were present or past. Thus did Dauid forespeake of the death of Christ. *Psalme* 22. 16. And of his resurrection from death, *Psal.* 16 10. Thus did Esay an hundreth yeares before hand, prophecie

The truth of the prophecies of them.

of the birth of *Cyrus*, by whome Israell should be deliuered out of Captiuitie and bondage. *Esay* 45. 1. And Ieremy prophecied of the time of the cõtinuance of their captiuitie. Cap. 25. 1. Euen seuentie yeres, and of their deliuerance then, and of the destruction of their enemies: and all these thinges accordingly were accomplished. To confirme the same by the perusing the prophecies of all the Prophettes, it were needles & endles: by these wee may iudge of the rest, that all they also spake by the motion and instinct of Gods spirite: for otherwise it had bin impossible but they must haue erred in their imaginations, & haue been found liars, as many other cold Prophets and erring prognosticators are.

The miracles wherby God hath confirmed the scriptures.

Sixtly, hereunto is to be referred the manifold and wonderfull miracles wherby it pleased the Lorde from time to time to cõfirm the same in the sight of the world. For Moses & the Prophets, Christ & his Apostles, & some Disciples after the Apostles, wrought by the finger of God many most notable miracles, and all for the cõfirmation of the diuine authority therof: and so long as the Lord saw it needfull for the confirming therof, he gaue them

power

power from heauen to worke miracles, as may appeare by the Ecclesiasticall Histories. Which effectuall operation of true miracles, was neuer giuen to anie other kinde of doctrine: and therefore also this heauenly confirmation thereof, is a sure testimony for proofe, that this word is the verie word of God himselfe. Seuenthly, this is cõfirmed by the preseruation thereof, against all the tyrannous deuises and practises of the wicked. For if we consider on the one side, how euen the whole world haue bent their whole Forces from time to time against this word, to abolish the same from the earth, how they haue killed and martyred with all possible torments the receiuers thereof, how they rased their temples, forbid their assemblies, burned their bookes which could bee gotten, as did *Antiochus*, 1. *Machab.* 1. 59. *Who burnt in the fire, and cut in peeces the bookes of the Law that could bee found.* And by whose commandement it was, *That whosoeuer had a booke of the Testament found by him, or whosoeuer consented to the lawe, should bee put to death.* And as did *Diocletian* the Emperor, by whom, as *Eusebius* writeth, *Domus orationis & Ecclesiæ dei vsui ad solum deductæ*

The preseruation of the scriptures.

Euſib. hiſtor: eccleſ. lib. 8 cap. 1

ſunt, atque ab ipſis ſubuerſæ ſunt fundamentis, diuinæ verò ſcripturæ in medio plateârum crematæ ſunt, &c. That is, the houſes of praiers, and the Churches of the liuing God are brought downe to the grounde, and turned vpſide downe from the verie foundations, the diuine ſcriptures alſo are burned in the middeſt of the ſtreets. And on the other ſide, how, notwithſtanding all theſe outrages, this word hath beene preſerued, not aboliſhed: encreaſed, not dimiſhed: and how, the more it hath been preſſed downe, the more it hath (as the Palme tree) riſen againſt the burden: and the more it hath been bound in, the more it hath ſpred abroad, inſomuch that as *Theodoret* ſaith, *Saluſtius* perſwaded *Iulianus* the Emperour, to ceaſe from further murthering of the Chriſtians, adding the reaſon. *Non quia bêne volebat Chriſtianis, ſed quia videbat fidem Euangelii inde creſcere.* That is, not becauſe he wiſhed wel to the Chriſtians, but becauſe hee ſaw the faith of the Goſpell to grow thereby: wee cannot attribute this to the induſtrie of man, but wholy acknowledge the ſame to bee the woorke of the Lorde: yea, and that the ſame was a plant

Theodoretus hiſt. lib: 3. cap. 11.

of

of the Lordes owne planting, and that therefore it could not bee rooted vp. Eightlily, hereunto may bee added, the consideration of the fearefull execution of Gods iust iudgements against the persecutors of this word throughout all ages of the worlde, to bee seene in theyr miserable distructions. If wee looke into the Histories of the Scriptures, wee shall finde it manifested in Pharao, Ieroboam, Achab, Iesabell, Senacherib, Antiochus, Herod, and others. If wee looke into the Ecclesiastical histories, we shall see it confirmed in Nero, Domitian, Maximine, Valerian, Iulian, and such like. Neither hath there bin any Countrie or people in anie age, wherein this word being preached hath been resisted and persecuted, but that euē before their eies, the Lord in the destruction of the mightiest enemies thereof, hath shewed that it was his word, and that he had taken vnto himself the defence thereof. So that now by all these arguments and reasons, I hope the diuine authoritie of the scriptures clearely shineth foorth, and is fullie confirmed vnto vs: and may sufficientlie serue for the satisfying of those which willingly

The fearfull execution of gods iudgments against the persecutors of the word.

willingly yeeld themselues to be perswaded by godly reason, and wilfully harden not their harts in their misconceiued opinions against the same. Wherefore now with no lesse reuerence and estimation is this word to bee receiued of vs, & with no lesse assurance it is to be credited in euery part thereof, then if God himselfe from heauen by his owne voice should speake vnto vs: and as safely may the children of God ground their faith vpon the one, as they might vpon the other: for it beeing his word, hee will not contrarie it: hauing spoken it, hee will performe it. *For God is not as man, that hee should lye, neither as the sonne of man, that he should repent: Hath hee sayd, and shall he not do it? Hath he spoken, and shall hee not accompliſh it?* Yes surely: for *With him is no variablenes nor shadow of turning. Iam.* 1.17. Whereunto fitly agreeth that saying of Saint *Ambrose*, in his Epistle to *Chromatius: Lib.* 6. *Epist.* 37. *Quid est deo impossibile? non quod virtuti arduum, sed quod naturæ eius contrarium, Impossibile est ei mentiri: Impossibile istud non infirmitatis est, sed virtutis & maiestatis: quia veritas non recipit mendatium, nec dei virtus leuitatis errorem.* That is, what is impossible to God? Not

With no lesse reuerence are the scriptures to be receiued, then if god from heauen spake vnto vs: nor lesse ro be beleeued.

God will do nothing contrarie to his word. *Num.* 23. 19.

What is impossible vnto God.

Not that which is hard vnto his power, but that which is contrarie vnto his nature: It is impossible for him to lye. This impossible thing is not of infirmitie, but of power and maiestie: for the truth admitteth not a lye: neither the power of God, the error of vnconstancie. God *Is faithfull in his promises*, most vnfaithfull therefore are we if we beleeue them not: *Yea, God, willing more abundantly to shew vnto the heirs of promise, the stablenes of his counsell, bound himselfe by an oath, that by two mutable things wherein it is impossible that God should lye, wee might haue strong consolation, which haue our refuge to laie holde vppon that hope which is set before vs. Hebr. 6.17.* Therefore I say with *Tertullian*, in his booke *De panitentia. O beatos nos quorum causa deus iurat, O miserrimos, si nec iuranti domino credimus.* That is, O happy (are) we for whose sake God hath sworne. O most miserable (are we) if wee neither beleeue the Lorde hauing sworne: For whom shall wee beleeue, if wee beleeue not him? And when shall we beleeue him, if hauing sworne, we beleeue him not? But in his word he hath confirmed his promises with an oath, hee hath sworne by himselfe, that hee will not faile

God hath confirmed his promises with an oath.

faile vs: how therfore shal we feare to beleeue? or how shall we doubt to giue credit? so long as God himselfe continueth, his word shal not faile: & therfore so long wee cannot bee deceiued in grounding our faith on his vndoubted promises reuealed in the same. And this suffiseth for this matter. Now therfore secondly it followeth, that wee consider the argument whereby the diuell subtilly endeuoureth to prooue that Christ Iesus was not the sonne of God, which is drawne *From his present estate and condition*, which seemed miserable: the misery whereof, is to bee seen in his so great hungring through wãt of food, being now in the wildernes, and yet not hauing any thing to eate for the sustaining of nature: then the which, what miserie can bee thought greater or more greeuous? Hereupon therefore doth hee ground his argument to proue & confirm that which he had said before, that he was not the beloued sonne of God. *Dubitat.n. quomodò filius dei esuriat*: For he doubteth how the sonne of god may hunger: *Si enim filius dei es tibi non competit esurire: quòd si esuris, manifestum est, filium dei non esse quem violentia necessitatis communibus indigentiis inter-*

The deuill from the hungry estate of Christ, goeth about to proue, that he was not the sonne of god. *Theophilact. in Math. 4. Cyprian. Serm. & de esu. & Tentatione Christi*

intercludet, saith *Syprian*: speaking (as it were) in the person of Satan. That is, for if thou art the sonne of God, it agreeth not with thy dignitie to hunger: but if thou hungrest, it is manifest, that hee is not the son of God whom the violence of necessitie shutteth from cõmon relief of want. As if hee had said to him, thou trustest much to that voice pronounced, that thou art the beloued sonne of God, in whom he is wel pleased. (To admit the veritie of that voice) what tokens seest thou of his loue? what trusting is there to that loue which by no tokens but onely by faire wordes sheweth it selfe? yea or rather which in all other things is ioyned with fearful signs of displeasure & hatred? I say, who can safely giue credit vnto that promised & protested loue? or rather who can but suspect and feare the same? But such is this loue wherunto thou trustest, and wherin thou securely reposest thy selfe. Indeed the voice is, *This is my beloued Sonne in whom I am well pleased.* But therewithall looke now into thy present estate and condition, and conferre the one with the other, the voice with thy estate, and what small agreement shalt thou finde then?

what

What one ſigne of loue ſhalt thou ſee? and what tokens of hatred ſeeſt thou not? Thou art caſt out from the companies of men, thou art depriued of the pleaſures of the world, yea thou art denied that common benefit which God generally giueth to all his creatures: for the beaſtes of the field, and the foules of heauen, are fed by him in due ſeaſon, *He giueth it vnto them, and they gather it: hee openeth his hand, and they are filled with good things.* *Pſal.* 104.28. Yea and this thou ſeeſt with thine eyes, by thoſe beaſts with whom thou art conuerſant in the wilderneſſe: they are fed, but thou art neglected: thou hungreſt, and art not relieued, no not to the ſtaying of thy gnawing ſtomack. Loe this I ſee, and thou feeleſt, is thy eſtate and condition. How then canſt thou aſſure thy ſelfe, or once thinke that thou art the beloued ſonne of God? Hath God a care for the beaſtes of the field, and for the fowles of the ayre? doth he feede and cheriſh them? and will he not feede and cheriſh much more carefully his beloued children? Yes ſurely: but hee feedeth thee not, hee cheriſheth thee not: therefore rather aſſure thy ſelfe that thou art not regiſtred in the number of the

children

children of God. And the verie same argument in effect dooth hee also make against Christ Iesus mockingly, by the ministery of the Rulers, *Mat.* 27.41. As hee was now in extreame torments of bodie, and terrors of minde hanging vppon his crosse, saying, *If hee be the sonne of God, the King of Israel, let him now come downe from the crosse, and we will beleeue on him: he trusted in God, let him deliuer him now, if hee will haue him: for he sayd, I am the son of God.* Which is all one as if they had sayd, God is a deliuerer of all those that be his, in the time of peril and daunger, he suffereth them not to perish in them: but this man wee see in extreame daunger, & yet no token of deliuerance appeareth, but he is now readie to perish most shamefully therin: & therfore without doubt, he is not the sonne of God, not beloued of God, but altogither hated and reiected of him. And when hee seeth any of the godly in any kind of trouble and calamitie (for many are the tribulations of the righteous) then hereupon assaulteth he their faith, to driue them to a distrusting & dispairing of the loue and fauour of God towards them. It cannot be, saith hee, that you should be the chil-

dren of God, seeing your estate is so miserable as it is: will not God be carefull for his children? will hee see them want, and not releeue them? In distresse, & not deliuer them? will hee not bee as louing vnto his children, as earthly parents are vnto theirs? Yes surelie, the loue of God towardes his children, surpasseth and exceedeth the loue of naturall parentes towardes theirs: according to the saying of the Lorde himselfe, *Can a mother forget her childe, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget, &c. Esay* 49. 15. For *If they which are euill, can giue to their children good giftes, how much more shall God which is in heauen* (who best knoweth what thinges are good, and can at his pleasure bestowe whatsoeuer hee seeth good) giue vnto his children good thinges when hee seeth they neede? But thus doth hee not deale with you: you lack things needful, and yet receiue them not: you are in miserie and calamitie, and are not deliuered. God knoweth the same, and can remedy the same, & yet hee pittieth you not: you cal him, & he regardeth you not: you cry vnto him, and hee aunswereth you not:

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Wherefore euen by these thinges you can not but plainlie see, that you haue long time beene deceiued, in perswading your selues of the loue and fauour of GOD. Loe thus, as here vnto Christ, so manie times vnto others the children of God, obiecteth hee their miserable estates in worldlie respectes, as an argument to prooue that they are not the children of God. And what is the end thereof? euen that hee might persuade them heereby to seeke and vse some one or other vnlawfull meanes for the releeuing of themselues, and bettering of their estates: as it was heere in this his temptation of Christ to distrusting of his fathers loue, when hee sayth, *Commaund that these stones bee made bread.* He saith not vnto him, yet praie vnto thy father for bread: neither saith hee, goe thy wayes speedelie to thy place, and labour with thy hands to get bread: neither saith hee, behold the beastes of the wildernes are before thee, kill and eate in steed of breade, that thy hungrie and fainte stomacke may bee comforted: but hee appointeth him heere an extraordinarie, an vnappoynted, and miraculous meanes,

He persuadeth not to the vsing of lawful, but of vnlawfull meanes.

euen the commaunding that thoſe ſtones which he preſented there vnto him might be made bread. Thou ſeeſt, ſaith he, that thou art not regarded of God, but giuen ouer vnto thy ſelfe: now therefore, hearken to my counſaile, truſt no longer to God, but truſt to thy ſelfe, put my deuiſe in preſent execution: ſo ſhalt thou both preſerue thy life, and eaſe thy griefe, *Command that, &c.* Here is nothing but ſtones to make bread of, the place being barraine and vnfruitfull: wherefore euen of theſe ſtones command that bread be made. Loe this is the end of all this temptation, euen that hee might perſwade Chriſt no longer to depend vpon God his father, but by this vnlawful means to ſhift for himſelfe: for I doubt not but this had been a meanes altogither vnlawfull, for Chriſt to haue vſed for his reliefe, of ſtones to haue made bread, and therefore greatly ſhould haue offended God heerein: not onely either *Quia audice diabolum in aliquo peccatum eſt, aut quia non dixit, vt lapis hic panis fiat, ſed lapides, volens Chriſtum ad ſuperflua inſtigare.* That is, becauſe to hearken vnto the diuel in any matter, it is ſinne: or becauſe he ſaid not, that this ſtone be made bread,

It had bin an vnlawful meanes in Chriſt to haue vſed this meanes for his reliefe. *Theophilact. in Mat. 4.*

but

but these stones, wishing to stirre vp Christ to superfluous things, but chiefly, because no man in any matter, or to any purpose may vse anie other meanes then these which God hath ordeined & appointed: so that if any man shal let slip those means, and vse any other whatsoeuer, vnlesse hee haue especiall warrant, hee greatly offendeth God therein, and is iustly to be blamed therfore. But this was no meanes appointed of God to bee vsed of Christ for his reliefe: the time was not yet come which God had appointed for the dooing of miracles: so that herein he should haue seemed to haue gone about to haue preuented God his father in his purpose and determination: & therfore greatly should he haue offended herein. Hereof was not this Tempter ignorant, and therefore hee vrgeth him hereunto, that of those stones he should command that bread be made: for he did not regard the reliefe of Christ, as his wordes may seeme to import: but the drawing of him into disobedience for the offending of his father. And this is the continuall pollicie of this our aduersarie, seeing vs in any trouble or perill, either to mooue vs presumptuouslie to reiect all meanes

Satans desire is, either that we should reiect all meanes, or onely vse those which are vnlawfull.

meanes whatsoeuer of our deliueraunce, as appeareth in the second temptation: or else in seekyng meanes, onely to vse those which are vnlawfull for our preseruation and deliueraunce, as appeareth in this. Whereuppon it is, that we see how often hee perswadeth many, being in anie trouble or distresse, eyther in bodie or in minde, or in goods, or howsoeuer, no longer to depende vppon the promised fauour and fatherlie prouidence of GOD, but to make shift for themselues, by some other siniſter & vnlawfull meanes. Thus perswadeth hee some beeing sicke and diseased, to seeke to Witches and Sorcerers: or beeyng poore, to releeue themselues by lying, by theft, swearyng, forswearyng, false waightes, and false measure, &c. Or being in daunger, to release themselues by conspiracies, by seditions, by murthers, yea sometimes by makyng shipwracke of their faith, by renouncyng the Gospell, by abiuryng of Iesus Christ theyr onelie Redeemer: least that they, thorough their owne negligence, perish in their troubles, and procure their owne destructions. Manie examples may here-

of

of bee produced out of the ſcriptures, as of Abraham, Sarah, Lotte, the Midwiues of Egypt, Rahab, Saule, Dauid, Ahaziah and others: but this were needeleſſe, ſeeing by too much lamentable experience, it is euerie daie confirmed amongeſt vs. I will therefore haſten my ſelfe to the conſideration of the anſwere of Chriſt thereunto.

2. *The aunſwere of Chriſt to this temptation of the Diuell:* whoſe patience and humilitie heereiñ, is worthie to be noted: for albeit, as, if it had pleſed him, he might by his power haue commanded him to ſcilence from tempting him, ſo might hee now, for his impudency, without anſwere making therunto, for the confuting thereof, haue iuſtly recompenced him with the due regard of the ſame: *Non enim erat dignaresponſione quæſtio malignantis: neque.n. technas diaboli dominus ignorabat.* For this queſtion of this malicious one, was not worthy of anſwer: for neither was the lord ignorant of theſe wiles of the diuell: yet as he ſubmitted himſelf voluntarily to his temptation, ſo he alſo mildly vouchſafeth an anſwer therunto: ſaying, *It is writē, Man*

The humilitie of Chriſt in anſwering.

Cyprian, Serm. de Ieiun. & tent. chriſti.

liueth not by bread onelie, but by euery word which proceedeth out of the mouth of God. In which answere wee are to obserue. First, Whence he draweth his answere. Secondly, the answere it selfe. First his answer he draweth out of the scriptures, which before are prooued sufficiently to bee the word of God. The reason wherefore hee rather vsed them to conuince him, then authoritie to confound him, is this, euen that we for whose sakes he endured these temptations, might hereby learne, being taught by him, what weapon we are to vse in this our spirituall battell against the diuel, euen the scriptures and word of God, saying with Christ, *It is written*, not anie engines of warre: for such as the aduersarie is, and such as the combat is, such also must the weapon be: but our aduersarie is spirituall, and our combat is spiritual, and therefore also our weapon must bee spirituall. Againe, not hallowings, censures, crosings, belles, candles, tapers, and such like popish furniture, of great account and estimation in the church of Rome, for the resisting and fraying of diuels: for these are weapons of his owne deuising and patching togither, such as make for him, and not

Why christ answereth by the scriptures.

Romish weapons to encounter with the diuel.

not against him: such as though hee seemeth subtilly to seare and shunne, & flie from: yet he feareth them not, for they are his owne: neither shunneth hee, or flieth from them anie further then maketh for his purpose, that they might be had in the greater estimation amongst men: for by this meanes, when they thinke themselues strongest, hee findeth them weakest, and soonest ouercommeth them, beeing by these their weapons, whereunto they so greatly trusted, as it were, betraied into his handes. But the true and vnfailable weapon which is to bee vsed of vs heerein, is the word of GOD: and this not to bee enquired after by anie visions, or dreames, or reuelations, or voyces from heauen, &c. Which albeit they were vsed sometimes in former times, yet at this time they all cease, and are rather to bee suspected then to bee credited: neither out of any vnwritten verities, or bookes of Popish Legens, neither out of anie other bookes: but only out of this booke, which is the booke of God, containing the old and new Testaments. With this word it is, that we must encounter with this our aduersary, if we hope for the victory, this

The vnfailable weapon is the word of God, & that onely to bee sought in the scriptures.

weapon well and wisely vsed, is sufficient for anie Christian souldier. The Apostle Saint Paule indeed, *Ephes.* 6. 14. in this our spirituall warfare which we haue, not with flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenes of this worlde, against spirituall wickednesses which are in the high places, reckoneth vp manie other necessarie partes of the armour of God, which euerie one must put on, that hee may bee able to stand and resist in the euill day: to wit, the girdle of veritie, the brest plate of righteousnes, the shooes of the preparation of the Gospell of peace, the shield of faith, and the helmet of saluation: but whereunto serue these? euen to the defence of our selues, and to the offence of our aduersarie. Hereby are we armed, but our enemy not wounded: we preserued, but the foe not conquered and subdued. And therefore the Apostle yet addeth this one, *The sword of the spirite, which is the word of God:* a sword *liuely and mightie in operation, and sharper then any two edged sworde. Hebrewes* 4. 12. This is that sharpe sworde which the Lorde put into

There are many other weapons of defence, but the word is the only weapon of offence, by the wounding of the enemy. The force of the same

the mouth of Esay. Cap. 49. 2. This is that *Sharpe two edged sword* which went out of the sonne of GOD. *Apocal.* 1. 16. *Which is mightie to cast downe holdes:* and euerie imagination, and euerie high thing that exalteth it selfe against the knowledge of God. 2. *Cor.* 10. 7. *Per illum namque scinduntur omnia, per illum omnia amputantur, etiam caput draconis per illum abscindimus.* That is, for by that all things are diuided, by that all thinges are cut away: yea by that, wee cut off the head of the Dragon. Hereby then shall wee be able to wound the hairie scalpe of the enemie, hereby we shall so weaken his power, as that hee shall not bee able to abide the battaile against vs, but enforceth him to flye from vs. Both these sortes of weapons are necessarie for souldiers, as in bodely battailes, so in spirituall combattes. But yet first and aboue all, most necessarie are those weapons which serue for resistance: for bee wee neuer so throughlie armed on the right side and on the left, from the head to the feete, so that no one member were left naked: yet vnlesse herevnto were added the weapons of resistaunce for the offence of the enemie, there

Chrysos. in Ephes. 6 Serm. 24.

Both sorts of weapons necessary: but principally that of resistance.

No victorie can be had without the word.

there were no hope to obtaine the victorie. And so, in this our spirituall combat with our aduersarie the diuel, although wee could haue faith, hope, righteousnes, and other such necessarie vertues wherewith we are safely armed from feare of the foyle: yet if we want the word of God, the swoord of resistance, to encounter with him, wee are farre from the getting of the victorie, we shall neuer be able to put him to flight. Nay, without this word of God in vs, there is no faith, no hope, no righteousnes, wherewith wee can bee armed, all these depend vpon and proceed from the word of God, as the outward ordinarie meanes of the working of the same. Wherby wee see, that where the word of God is wanting, there is no armour of defence, there is no weapon of resistance, but the people are laide open most daungerously vnto al the assaults of the diuel, vnto their distruction. Therefore saith *Chrysostome*, *Hoc malorum omnium cause est, quòd scripturæ ignorantur. Sine armis bellum ingredimur, & quomodò seruari possumus? armati vincere seruarique solent, inermes nequaquam*

Chrysos. in Colos. 3. Hom. 9.

That is, this is the cause of al euils, that the scriptures are not knowne, we enter into

the

the battaile without armour, and how can we be preserued? the armed are wont to ouercome and to bee preserued: but the vnarmed not at all. Cursed therefore is that decree of the Church of Rome, with all the defenders of the same, concerning the depriuing of the Laie people the vse of the scriptures. It is against the wil and commandement of God, who would, that the whole people of Israel should read his law, and talke thereof, and meditate therein. *Deut.* 6. 6. 7. &c. Contrary to the counsell of Christ, *Search the scriptures. Iob.* 5. 39. Contrary to the exhortation of the Apostle, exhorting the whole Church of the Colossians, to let the *Word of Christ dwell in them plentifully in all wisedome, teaching and admonishing themselues. Goloss* 3. 16 Briefly, contrarie to the practise of the Church of Christ, for six hundreth yeares next after Christ, as the writings of the auncientest Fathers, and the Canons of the purest Councels do euidently proue. And lamentable is the state of those who regard not the sounde knowledge of the word when it is offered: but post it ouer vnto the ministers of the word, as not perteining vnto themselues, this is that which *Chrysostome*

The decree of the Church of Rome, concerning the denying the people the vse of the scriptures.

Against those which thinke the studie of the scriptures to pertaine only to the Ministers.

Chryſoſtome enueyeth againſt in the people in his time, when he ſaith, *Hoc eſt, quod omnia quaſi vna quadam peſte corrumpit, quod lectionem diuinarum ſcripturarum ad ſoles putatis Monachos pertinere, &c.* That is, this is it which as it were with a peſtilence, infecteth all things, that ye thinke the reading of the diuine ſcriptures perteineth only to the Monkes, &c. And wherefrom hee alſo diſuadeth them in another place, ſaying, *Non omnia in humeros noſtros proiicite: oues eſtis, verum non irrationales, ſed rationales, multa & vobis committit Paulus.* That is, Caſt not all vpon our ſhoulders (which are your paſtors) ye are ſheep, but not vnreaſonable, but endued with reaſon: Paule committeth many thinges euen to your ſelues. It is written for the learning of all, that all through the comfort of the ſcriptures might haue hope: therfore all ought to haue recourſe vnto them, the aſſault is laid vnto al, therfore al ought to be skilful in the vſe of the wepō of reſiſtance, which is the word: & euery one ought to traine himſelfe before hand, that hee may be the better experienced to vſe it, when he hath need of it. But let vs ſee a little further how this word is to bee vſed of vs in the reſiſting

Idem in Coloſſ 3. Hom. 9.

How the word is to be vſed for the reſiſtance of the diuel.

resisting of Satan: It is not sufficient that wee know that the word of God must bee vsed as our surest weapon, vnlesse we also know how to vse it: some vse the word, by making of exorcismes, by which the diuels may bee frayed and put to flight, as did those sonnes of Sceua, which were exorcests. *Acts.* 19. 13. *Who tooke in hand to name ouer them which had euill spirites, the name of the Lorde Iesus, saying, Wee adiure you by Iesus, whom Paule preacheth.*

Exorcismes and charms, an intollerable abuse of the word

Some againe to this ende, heape togither al those names which in the Hebrew, Greeke, and Latin tongues are attributed vnto God in the Scriptures, to the which they adde certaine shorte prayers, with many crosinges, and other iestures, no les ridiculous then superstitious, by these things supposing to coniure spirites from comming near vnto them to assault them: but these are altogither moste intollerable abuses and prophanations of the word of GOD, and of the sacred names of God therein, and voyde of that force whiche by these deluders, set on worke by Sathan himselfe, is attributed vnto them. But then is the word of God of this power and force in vs, when we are able

When the word of God is of this force in vs.

able to instruct, admonish, and comfort ourselues thereby, when wee can wiselie shape an answere to the aduersarie thereout, according to the nature of the temptation wherewith he assaulteth vs: for except we haue this knowledge and wisdom to vse it, it is euen as a sword in the hands of an infant, we are as like to receiue harme as profite thereby. The consideration whereof commendeth vnto vs, as the diligent studie of the holy scriptures, so earnest prayer vnto God to open the eyes of our mindes, soundly to vnderstande them, that beeing armed with them, wee may be able wisely to vse them, as skilful souldiers in the day of battel, to our owne comfort, and the ouerthrow of our aduersary: which God grant. Secondly, we are to obserue the answere it selfe, which is taken out of the eighth Chapter of the booke of Deutronomy, & are the words of Moses speaking by the holy Ghost vnto the people of Israel, and putting them in minde of the tender mercy of God towardes them, in this releeuing and sustaining when they were pinched with hunger in the wildernes, and when hauing no meanes to vse in that barraine place, for

the

the refreshing of them, the Lord fed them with Manna from heauen, wherwith they were not onelie for the present time filled, but most miraculously for many yeres after nourished. And the ende of all this was, saith Moses, that he might teach you, *Deut.* 8. 3. That *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.* Now these wordes which Moses so lōg before spake vnto the people of Israel, doth Christ our Sauior here apply vnto himself, for his owne comfort and defence, in this so daungerous temptation of Satan. The which is the true vse of the reading, and hearing, and alledging of the scriptures, not barely to take them as histories of thinges done in times past, & nothing pertaining to our owne estates which now liue: but to apply them wholy vnto our selues, as if they had bin *Viua voce* spoken, or *Re ipsa* done vnto vs. Thus doth the Apostle vse & apply the seuere and iust iudgements of God, executed against the Israelites for their sinnes, to the admonition of the Corinthians: they liued not in the same age, nor in many ages after them, they were not of the same people, but of another altogither estran-

The right vse of the scriptures, to applie them to our selues.

ged and alienated from them, the one being of the Iewes, & the other of the Gentiles: yet saith hee, 1. *Cor.* 10. 11. *All these thinges came vpon them for exsamples, and were written to admonish vs, vppon whom the endes of the world are come: wherefore let him that thinketh hee standeth, take heed least hee fall.* Yea, and more generally concerning the whole Scriptures and euerie part of them, the same Apostle saith, *Rom.* 15. 4. That *Whatsoeuer thinges are written aforetime, are written for our learning, that wee through patience & comfort of the scriptures, might haue hope.* And I would to God that euery one of vs, which at any time take the booke of God into our handes, and reade the holie scriptures, would reade them with this good purpose and determination: out of euerie part of them to seeke our owne edification, applying them to that ende wherefore they were written: the preceptes of them to our instruction, the threatnings to our reformation, and the promises to our comfort and consolation: but alas, too true is that which one vppon iust occasion complaineth, *Multos videas, qui ex diuinorum oraculorum lectione, fiunt quidem doctiores, nihilo, tamen*

tamen euadunt meliores. That is, thou mayest see manie, who by the readyng of the diuine Oracles, are become indeed the more learned, but yet goe away nothing at all bettered: and all this springeth heereof, that they onely historically vnderstand them, and not otherwise, or to no other ends read them, then they do other old histories or auncient Chronicles, to know the estates and conditions of times past: this is that which depriueth vs of the commodities of the word, and which maketh it vnprofitable to vs. And if Christ our Sauiour had onely so taken it, and no otherwise esteemed of it, hee would neuer haue vsed the same for the ouerthrowing of these temptations of the diuell: neyther could hee haue done it with that good successe which folowed the same, anie more then he would by the alledging of a parte of anie other historie of the Scripture, or whatsoeuer: for that cannot bee beneficiall vnto anie, which apperteineth not vnto him, onely can wee in this our spirituall combatte, vanquish and ouercome with that weapon whiche is giuen vnto vs of GOD. But let vs further looke into this aun-

swere of Christ, *Man liueth not by bread onlie, but by &c*, Wherin is shewed, 1. wherin the life of man consisteth not. 2. wherin it consisteth. First, wherein it consisteth not, when he saith, *Man liueth not by bread onely*. Where, by this life, we are to vnderstand, the natural life of man in this world, with the good estate of the same, during the continuance thereof. And by this bread, not onelie that which is made of corne, and is distinguished from other meats and drinks, but as comprehending not onely all necessarie foode, but also whatsoeuer is any way thought needfull for the preseruation of mans life: in which sense, wee are taught also to vse the same by Christ himselfe, in that praier which he taught vs, & in that petition therof, which concerneth the supplying of our bodely wants with earthly things: al which things he there comprehendeth vnder the name of bread, when hee teacheth vs to pray, *Giue vs this day our daily bread*. Now saith Christ, by this bread man liueth not: yet not all, for then were the vse thereof altogither vnnecessarie: but not *Onely* by bread, as tying the preseruation thereof onely thereunto. Secondly, hee sheweth wherein

What this life is.

What is to be vnderstood by this bread.

wherein this life of man consisteth, and whereby it is preserued and sustained. *By euery word that proceedeth out of the mouth of God.* I shall not neede in many wordes to shew, that when a mouth and other partes and members of mans bodie are attributed vnto God in the holie scriptures, that thereby is not intended, that God hath a bodie and bodily parts and members like vnto man: for *God is a Spirit. Ioh.* 4.24. and *A Spirit hath not flesh and bones. Luc.* 24.39. But rather as *Tertullian* saith, *Lib. de Trinitate. Efficacie diuinæ per membra monstrantur, non habitus dei nec corporalis lineamenta ponuntur.* That is, the diuine powers (of God) are shewed by members, and not either his forme or bodily proportion set foorth by them, and then further expresseth his meaning by some particularities. *Nam quum oculi describuntur, quod omnia videat exprimitur: quando auris, quòd omnes audiat, proponitur, &c.* That is, For when his eyes are described, it is expressed that he seeth all things, when his eare, it is shewed that he heareth all men, &c. And this is done by the spirit of God, to apply him selfe to the weaknes of our capacities and vnderstandings: and thus is hee said here

How a mouth and other bodily members are giuen to God in the scriptures.

to haue a mouth, out of which his word proceedeth after the manner of man, who deliuereth his wordes out of his mouth. And by this word proceeding out of the mouth of God, is to bee vnderstood the word of his prouidence, containing that immutable decree of God, which in his vnsearchable counsel he hath from euerlasting set downe for the norishing of his creatures, the force whereof daily shewеth it self in the preseruing and norishing of them: in which sense the word of God is also taken. *Psal.* 147. 18. And *Heb.* 1. 3. So that now we see what is the sense and meaning of these wordes of Christ, in his answere to this temptation of the diuel: euen this, therby to proue, that albeit the prouisiō of earthly things, is the ordinary meanes which God vseth for the preseruing of the natural life of mā in this world, yet that it principally consisteth in his fatherly prouidence, whereby those things are enabled to nourish vs, and wherby he is able (if it please him) without them to continue vs in this world. Yet by others, these words are otherwise taken, and vnderstood in another sense: that is, referring the life of man, to the spirituall life, com-

What is ment by this word.

The sense of this answere of Christ.

Another sense of these words, according to the iudgement of others.

comprehending the fauour of God, and eternal happineſſe: & the word of God, to the word of his promiſes, as if that our Sauiour Chriſt had thereby entended the ouerthrow of that argument of the diuel, which being grounded vpon the miſery of his preſent eſtate and condition, inferred that hee was not the beloued ſon of God, not in the fauor of God, wherof mention is made before. As if Chriſt our Sauiour had ſayd, the loue and fauour of God, and the happineſſe of man, dependeth not vpon the enioying of earthly commodities, but is grounded vppon the vndoubted promiſes of his mercie expreſſed in his word: and therefore by the denying of the fauour of God to be towards me, becauſe I am at this preſent pinched with hunger, thou art groſly deceiued. This ſenſe I willingly confeſſe comfortable to the weake conſcience, & the doctrine to be moſt true in it ſelf, cõtrary to the common rule of the world, whereby they trie and examine, who bee, and who bee not in the fauour of God, who be, & who be not happie and bleſſed before him, euen by the aboundance and want of worldlie wealth, and by the enioying of pleaſures,

This ſenſe is comfortable, and ouerthroweth the common rule of the world, for the trying who be the children of God.

and feeling of troubles: so that if they see a man to abound in wealth, to prosper on the earth, to encrease and rise in dignitie and honour in the world, then hereupon do they conclude, surely this man is beloued of God, he is happie, he is blessed, but if they see one growne into pouertie, or fallen into anie calamitie and miserie, by and by this is their verdit, verily this man is not the sonne of God, not beloued of God, but such a one as with whom hee is greatly displeased, and accursed of him. But this is altogither the rule of error, nothing at all agreeing with the maner of the proceedings of God herein: but proceeding from the deceiuable perswasion of Sathan, whereby he would lull a sleep the wicked and vngodly, with the false perswasion of Gods loue, and the opinion of happines in that they are rich and mightie vpon the earth, and whereby hee would driue to a doubting & dispaire, the faithfull children of God, who are any way afflicted and distressed in this world, whereas the things of this world are to be reputed amongst those gifts of God which are called *Common*, and are imparted vnto the wicked, as liberally as they are vnto the godly:

The things of this world are amongst those thinges which are common. *Augus. in psal. 66.*

godly: for wee see that they enioy long life, fruitfull encrease of their groundes, with all other commodities & pleasures, as well as others. For as Christ speaketh, *Mat.* 5. 45. *Hee maketh his Sunne to arise vpon the euill and vpon the good: and sendeth raine on the iust and on the vniust.* God in the distribution of these thinges maketh no such difference, and therfore they can not be distinguished by this obseruation. Or if there bee any difference betweene them heerein, it is in this, that the wicked do more abundantly enioy them, then do the children of God themselues, as is before sufficiently proued. So that now if by the worldly estates and conditions of either of them, we should measure the loue and fauour of God towardes them, together with their felicitie & happines, then we should either make them both alike in the fauour of God, and alike esteem them happie and blessed: or els herein preferre the wicked and vngodly, before the chosen and faithfull children of God themselues, which were most absurd. But yet as I said before, this is not the proper and naturall sense of these wordes, neither according with the meaning of *Moses*, neither

This sense is not agreeable either to the meaning of Moses, or of Christ.

ther agreeing with the minde of Christ. That it was not the meaning of Moses, appeareth by his words immediatly going before these, in that verse, saying, *Therefore hee humbled thee and made thee hungrie, & fed thee with mãna which thou knewest not, neither did thy fathers know it; that he might teach thee, that man liueth not, &c.* And the minde of Christ agreed with the meaning of Moses; referring the same to the feeding of the bodie of man with natural foode. In which sense it did most fitlie serue for the purpose of our sauior christ, in this his reply to the temptation of the diuel. For this was the principall drift of this temptation, by vnlawful meanes (to prouoke Christ,) to prouide for the appeasing of his hunger which hee now sustained, which hee fully knowing, hee applieth his answere accordinglie thereunto, vsing those wordes of Moses, *Man liueth not by &c.* And most fitly doth hee vse the same to this purpose, whether we respect the place beeing all one, the wildernes: or their estates, they beeing hungrie, and hauing nothing to sustaine nature, as appeareth, *Exo.*16.2. As if he had sayd, I confesse that the ordinary meanes

The first sense most agreeable to the purpose of Christ

for

for the nouriſhing of man is bread: but God is not neceſſarily tied to this means. The people of Iſrael were in the wilderneſſe almoſt pined with famine, the place was barraine, there was no bread to bee prouided for the feeding of them: yet the Lorde euen without this ordinarie meanes, by rayning downe bread from heauen, there ſuſtained them, ſo that not one periſhed with hunger: how muche more then can the Lorde euen heere in this barraine wilderneſſe whereinto I am ledde by his ſpirite, releeue my preſent wante, and ſatisfie my hungrie ſtomacke? They were manie, and I but one, yet were they releeued: they were thus fed fortie yeares long, I ſtande but this one time thus to bee ſuſtained, the arme of the Lorde is not ſhortened, neyther his power weakened, his care ouer thoſe that bee his children is not diminiſhed. Therefore there is no neceſsitie, that at thy perſwaſion I vſe this vnlawful meanes for my releeſe, of theſe ſtones to commaund that there bee made bread. This briefly is the ſubſtance of the anſwere of Chriſt. Firſt, of which we haue great and

neceſſarie

neceſſarie vſe, it beeing almoſt a generall temptation, wherewith the diuel aſſaulteth al men being in anie kinde of trouble (from which no man is altogither freed in this life) to ſeeke the procuring of their eaſe and deliuerance, by vſing ſome one or other vnlawful and vngodly meanes, as is before declared. But in this anſwere of Chriſt, we learne that in no reſpect we are to conſent to the dooing of thoſe thinges which are euil, not that of them may folow euil, no not that of them may come to paſſe thoſe things which are good, but as we are to do thoſe things which are good, ſo are wee to auoyd thoſe things which are euil, yea although that good may come by the doing of them, & although wee intend good in the doing of them, we may not do euil that God may bee glorified thereby. *Rom.* 3.7. neither that our neighbour may be profited by the ſame, be the thing neuer ſo needful, yea euen to the ſauing of his life, as *Auguſtine* verie wel ſpeaketh:

In no reſpect wee may conſent to the doing of euil.

Auguſ. li. contra mendacium. cap. 7.

Faciat homo etiam pro temporali hominum ſalute quod poteſt. Quum autem ad hunc articulum ventum fuerit, vt tali ſaluti conſulere niſi peccando non poſſit, iam ſe exiſtimet non habere quid faciat, quando id reliquum eſſe perſpexerit

erit quod non rectè faciat. That is, let a man do euen what he can for the temporal deliuerance of men, but when it is come to this point, that he cannot prouide for such deliuerance but by sinning: now let him thinke that hee hath nothing to do, when he seeth that remaineth which he may not iustly do, and therefore neither may wee do it to the benifit of our selues. For more are wee to tender the glorie of God then our owne profit: and as much the good of our neighbours as our owne benefite, and that which is vnlawful for the procuring of the one, is also vnlawful for the furthering of the other. And in diuers respects and considerations, we may easily behold how vain a thing it is to procure our good by that which is euil, to seeke our deliuerance from trouble by those means which are vnlawful. First, when we haue done al that can bee done, and haue vsed all those meanes that can be thought of, and think our selues in surest estate by them, then do they become altogither vnprofitable vnto vs, without the blessing of God: it is the blessing of God that giueth force vnto his creatures, and good successe vnto our endeuours, that we may be bewtified by

In diuers respects it is vain and dangerous, by euill meanes to procure our good. It is the blessing of God that giueth force to his creatures, and force to our endeuours. *Leuit. 26. 26.* *Eccl. 4. 16.*

by them: the want of this bleſsing of God, is that which *Breaketh the ſtaffe of bread*, ſo that it cannot nouriſh vs, yea although it was appoynted of GOD *To ſtrengthen mans heart. Pſal.* 104. 15. The want hereof, is that which cauſeth, that when we *Haue ſowne much, wee bring in little*, that *we eate and haue not inough: we drinke, but are not filled: wee cloath vs, but wee be not warme: and that hee that earneth wages, putteth the wages into a broken bagge. Aggey* 1.6. Briefly, as ſaieth the Prophet Dauid, *Pſalme* 127. 1. *Except the Lord build the houſe, they labour in vaine that builde it: Except the Lorde keepe the Citie, the keeper watcheth in vaine. It is in vaine for vs to riſe vp earlie, and to lye downe late, and to eate the bread of ſorrowe.* But the Lord wil not giue his bleſsing vnto our vnlawfull endeuours, attempted without his will, and contrarie to his commandements.

God is not tied to any meanes.

Secondlie, God is able without theſe meanes to helpe vs. If wee bee hungrie, hee can feede vs. If poore, enrich vs. If in diſtreſſe deliuer vs, either by preſeruing vs without them, or elſe beyond our expectation, in ſending vs them. He

is not tyed vnto meanes, he can do what he will without meanes, yea and contrarie vnto meanes. If wee be hungrie, hee can feede vs with Manna from heauen, as he did the Israelites, either by the Rauens or by the Angell, as hee did Eliah, or if our store faile, hee can encrease it, as he did the flowre of the widow of Sarepha. 1. *Reg.* 17. 6. 19. 6. If we be in the extremitie of any danger, he can deliuer vs: if in the belly of the Whale, by causing him to cast vs out, as was Ionas. Or in the fire, by taking away the heate thereof, as the three chilhren. Or in the Lyons denne, by shutting their mouthes that they deuour vs not, as Daniel. Or in close prison, by causing the chaines to fal from vs, and the doores and iron gates to open vnto vs, as Peter. If in one word, that which *Theophilact.* speaketh of the power of Gods word towards the Iewes, *Per verbum dei implebat omnem Hebræorum indigentiam, & fiebat omnia quæcunque cupiebant.* That is, by the word of the Lorde he supplied all the wantes of the Hebrues, and it became all thinges whatsoeuer they desired: so may we say concerning the same in vs, for such is the force thereof, towards euery of vs,

Theophilact. in Math. 4

and

and nothing is vnpossible vnto the same to bring to passe, and therfore vnneedful it is, to seeke the supplying of our wants by those meanes which are vnlawful.

Thirdly, if wee yeeld our selues to the doing of our duties in those vocations wherein he hath placed vs, he wil continue this care for vs, that nothing shal happen vnto vs but that which shalbe to our good and profit: and that we shal receiue whatsoeuer shalbe, to our commoditie and benefite: *Take no thought* (saith Christ) *what ye shall eate, or what ye shall drinke, or wherwith ye shall bee cloathed: for your heauenly father knoweth ye haue need of all these things. But seeke ye first the kingdome of God and his righteousnes, and all these thinges shalbe ministred vnto you. Mat.* 6. 31. So saith *Cyprian, Quum sint dei omnia, habenti dominum nil deerit, si deo ipse non desit.* That is, seeing all thinges are Gods, to him that hath the Lorde, nothing shalbe wanting, if hee himselfe faile not God, that is, faile not in the doing his dutie towardes God. But as the Apostle speaketh, *Rom.* 8. 28. *All things worke together for the best, to them that loue God:* If therfore by vnlawful meanes wee should attempt the procuring of our deliuerance

Nothing profitable, shalbe wanting to them which dutifully walke in their vocations.

Cyprian. Serm. de orat. dom.

God tie[illegible]

what

what should wee do else but preuent the Lord our God in that thing, which he had purposed, to our good? Fourthly, whatsoeuer our estates are, better is it to haue no deliuerance, then to procure it by such meanes as the Lorde hath not ordained: hereby the Prouerbe should bee verified in vs; *Decidit in scyllam, Cupiens vitare Charybdim.* By seeking to auoyd one daunger, we should fal into a greater, euen into the deepe displeasure of God, whereunto all the dangers of this world cannot be compared in greatnes. For be it so, that by the vsing of these means, we could cleare our selues from all troubles, and heape vnto our selues all the commodities of this world, yet small should be our gaine herein. For *What should it profit a man, though he should winne the whole world, if he lose his own soule? Or what shal a man giue for recompence of his soule?* *Mat.* 16. 26. Better therefore and to be preferred, is all worldly trouble and miserie, peril and danger, yea & death it selfe in the fauour of God, before life, with all earthly profites and pleasures in his displeasure, euen by so much as the soule is better then the bodie: for by so much more dangerous is the destruction

They which by euil meanes procure their deliuerance, for the auoyding one euill, fall into a greater.

All losses may be recouered, only the losse of our soule excepted.

of the soule, then the destruction of the bodie. If wee lose our goods, they may be restored. If we be in bondage, we may be redeemed. If our bodies bee destroyed, they shall againe and in more excellent maner be deliuered vs, but the losse of the soule, saith *Chrysostome*, *Est omni perditione prior, quia nullo remedio sanari, nullo premio redimi potest amplius.* That is, it is worse then anie losse, because it cannot anie more bee healed by anie remedie, nor redeemed by anie rewarde. Againe a little after, *Sed si rex orbis ac dominus esses & omnia quæ in orbe sunt & ipsum orbem [illegible], non poteris animam eruere vnam.* That is, But if thou wert the King and Lorde of the whole worlde, and wouldest offer all thinges that are in the worlde, and the worlde it selfe, yet couldest thou not deliuer out our soule. Loe then how vaine a thing it is, yea and how dangerous, by anie vnlawful meanes to procure our owne deliuerance out of any trouble, the which as it hath continually moued the saintes of God, being in their extreemest daungers of death, to refuse life offered vnto them, and embrace death, and tormentes sharper then death it selfe: euen because

Chrysost. in Math. homil. 56.

The courage of the saints here vpon.

life

life without yeelding to vnlawfull conditions could not be granted, as may appear by the examples of the 3. children. *Dan.* 3. 18. And of the mother and her 7. sonnes. 2. *Machab.* 7. And of many others whose constancy is registred in the scriptures, & in the ecclesiasticall histories: so is it the consideration hereof, being at any time in any kinde of calamitie or daunger, which should stir vs vp, hauing vsed praier & all other lawful meanes for the working of our deliverãce therout, & yet seing that these things will not serue, to refer the successe vnto the Lord, & to cõmit our selues euẽ our soules & our bodies into his hands, & so with patience wait, til wee may behold with ioy, & imbrace with gladnes that end which he hath appointed, and most fit to his owne glorie, and to our owne profit.

The second temptation, the which is vnto *Presumtion*: wherin we are to obserue, 1. the busy diligence of satã in the tempting again of christ. 2. The difference between this & the other. 3. The temptaton it self, to be cõsidered in the speech of satan, and in the answer of Christ. First we are to obserue herein the busy & double diligence of Satan, in the tempting againe of Christ,

he was now alreadie ouercome, he had receiued the foyle: but yet hee ſo ceaſeth not, but as an inuincible ſouldier he again couragiouſly renueth the aſſault. *Then againe, &c.* And hauing againe receiued the repulſe, neither doth he ſo leaue him, but againe euen the third time, giueth the onſet, and *Taketh him vp, &c.* Neither did the diuel theſe three times only tempt chriſt: for firſt, wheras at this time there are only theſe three recorded by the Euangeliſts. Yet (as is alreadie ſhewed,) wee muſt not ſo take them, as if they had been the onely temptations: but as being the principall aboue the reſt, and as in them comprehending the reſt. Secondlie, theſe temptations being ended, Chriſt our Sauiour did not for euer after leade a quiet life without temptation: but he left him onely *For a ſeaſon. Luc.* 4. 13. And how diuers times, and diuers waies, he was afterwardes tempted throughout the whole courſe of his life vnto his death, and in the houre of death, hee ſhall plentifully ſee, that peruſeth the Euangeliſts. Whereby we may learne, with what forwardnes Sathan proſecuteth his malitious purpoſes and dangerous practiſes in tempting the beloued

The diuell is not vanquiſhed at once.

beloued children of God, euen ſtill heaping temptations againſt them, that ſo, all beit not with once, yet at the laſt, with often aſſaulting them, he might preuaile ouer them, knowing the great force of continuance, euen in thoſe thinges which are weakeſt, according to that old ſaying, *Canat Gutta lapidem non vi, ſed ſæpe cadendo.* The drop of water beeing ſoft, pearceth the hard ſtone, not by force thereof, but by often falling thereon. The which ſerueth, Firſt for a cõſolation vnto the weak harted and feeble minded, who ſeeing no quietnes vnto themſelues, but continuall aſſaults to be moſt dangerouſly multiplied againſt them, begin to faint, doubting within themſelnes of the grace and helpe of God, entring into theſe fearfull cogitations, that the Lord hath withdrawne his fauour from them, that he hath quite forgotten and forſaken them, for that otherwiſe hee would not ſuffer the enemie ſo continually to oppreſſe them. Wheras (as I ſaid before) being throughly conſidered, it dooth miniſter vnto them much matter of true conſolation. For it is an euident token, that as yet he hath not gotten his purpoſe, that as yet hee hath not pre-

A twofold comfort proceedeth herefrom.

To be often tempted, is a token that yet the diuell hath not gotten the victory ouer vs.

preuailed, that as yet hee hath been valiantlie resisted. For otherwise, to what vse should hee make so often assaultes? The holde beeing ouercome, the assaults cease, the battaile endureth not. Seeing then that as yet, he renueth and multieth his assaultes, hee hath not gotten the peaceable possession of them.

2 Againe herein, no strange or extraordinarie thing is happened vnto them, but such as throughout all ages of the worlde, hath beene vsuall amongst the most faithfull and dearely beloued children of God: for if we looke into the examples of Abraham, Iob, Dauid, & here of Christ himselfe, we shal see, that; as one waue followeth another in the stormie tempest of the Sea, so, by the permission of GOD, temptation hath followed vpon temptation vppon them, through the raging furie of Sathan against them: which is a notable comfort in all temptations and afflictions, to know and be assured, that the things which we suffer, are no other but such as haue been and are common vnto others, and those euen of the children of God: whereby that inwarde doubting is taken away, & our hope con-

A singular comfort in afflictions.

cerning

cerning the continuance of Gods fauour, is the more confirmed in our harts. Therfore the apoſtle vſeth this as one argumēt to comfort the Corinthiās in their afflictions, ſaying, 1. *Cor.* 10. 13, *There hath no other temptation taken you, but ſuch as pertaineth vnto man.* And the Apoſtle S. Peter vſeth the verie ſame argument, the more to comfort the diſperſed Iewes in the reſiſtance of their aduerſary the diuel. 1. *Pe.* 5 9. *Knowing that the ſame afflictions are accompliſhed in your brethren which are in the worlde.* Seeing then that wee are heerein made lyke vnto the reſt of the Saintes of God, who alſo continuallie endure the lyke aſſaultes, the more wee are feeling the lyke, to reioyce in our manifold temptations and afflictions.

2. In that this is the diligence of our aduerſary the diuel, in the multiplying of temptations vppon vs, this ſerueth to our admonition, that after one or a few temptations ſuffred, reſiſted & ouercome, wee promiſe not vnto our ſelues ſecuritie and quietnes, & become negligent & careles, as if we now needed not any more to dout of the aſſaults of the diuel, leſt that comming vnawares and vnlooked for, hee get

Quierne is not to be looked for after a few temptations finiſhed.

that aduantage ouer vs, which may hazard our estates. For the whole life of man is a warfare, wherein we cannot but continually looke out when our aduersarie commeth to wage battaile against vs, for his courage is not by and by quailed, it is not the receiuing of the foyle at our handes, that can dismay him: but againe he gathereth stomacke, and again with no lesse furie then before, he presseth vpon vs. So that albeit through the goodnes of God towardes vs, hauing hitherto many times stoutly withstood him, and victoriously ouercome him, wee doo at any time enioy quietnes, and Sathan hath raised his siege from vs, we must know that the end hereof is, because of our infirmitie and weakenes, onely to giue to vs a breathing space for a season, whereby wee may gather the greater strength against the day of battel, and not to encourage vs thereby vnto careles nes. Therefore as the wise Marriner in the calme, prouideth for the storm, so wisedome it is for vs in time of quietnes to prepare for the combat. And as the Preacher saith, *Though we liue many yeares, and in them all reioyce, yet to remember the dayes of darkenes, because they are many.* And

Why God cause the diuel for a while to ceasetemp ting vs.

Eccl. 11.8

no

no lesse to beware of our aduersarie then before, and keepe the watch of our houses no lesse strongly then at the first. For when the vncleane spirit, which is the diuel, is cast out of a man, he walketh about through dry places, seeking rest, & when he findeth none, he saith, I wil returne to the house whence I came, and when hee commeth, hee findeth it swept and garnished, more readily prepared to receiue a friend, then to repell a foe, then goeth he, and taketh seuen worse spirites then himselfe, and they enter in and dwell there: and so the last estate of that man, is worse then the first. The second thing to be obserued, is the difference between this and the other temptation alreadie spoken of: for as hee dooth againe tempt Christ, so great difference is there betweene this and the former, which difference is to bee seene in two principall points. First in the place where. Secondly, in the thing wherein hee tempted him. First, in the place where he tempted him, set downe in these wordes, *The diuell tooke him vp into the holie Citie, & set him on a Pinnacle of the Temple*, where the place is named. First, *The holie Citie*, Secondly, more particularly, A *Pinnacle*

The diuell being banished from vs, desireth to returne againe to his olde place. *Mat.* 12. 44.

nacle of the Temple. First he tooke him vp, that is, from the desart or wildernes, into *The holy Citie*, that is Ieruſalem: for ſo ſaith the Euangeliſt Luke more plainly, that the diuel *Brought him to Ieruſalem*, and it is called the *Holy Citie*. First, not of any holines in the place therof, for ſo is not anie one place more holie then another: and therfore whatſoeuer we read in the ſcriptures of any holie ground, it muſt not bee referred vnto the nature of the place it ſelfe, as when Moſes at the mount *Horeb*, was bidden of the Lorde before hee came thither, to put off the ſhoes from his feet, vſing this for a reaſon, *For the ground whereon thou ſtandeſt, is holy ground. Exo.* 3.5. And when the Angell of the Lorde talkyng with Ioſua beſides Iericho, willed him to looſe the ſhooe off his foote, vſing alſo the lyke reaſon, *For the place whereon thou ſtandeſt, is holie. Ioſua.* 5.15. But it is rather to be referred to the *Special* preſence of God, whereby a *ſpeciall* holines is attributed thereunto. Secondly, neither was it in reſpect of the holines of the people therin: for this is the Cittie of the which the Lord himſelf complaineth. *Eſai.* 1.21. *How is the faithfull Cittie become an harlot?*

No place in it ſelfe more holy then another.

It

It was full of iudgement, & iustice lodged therein, but now *They are murtherers, &c.* Yea, this is that same citie, against which christ Iesus now at his comming crieth out, both for their crueltie in killing the lords prophets, and for their stubburnes in refusing to bee reformed: for the which, hee also threateneth the heauy indgements of the lord against them, saying, *Ierusalem, Ierusalem, which killest the prophets, and stonest them that are sent vnto thee: how often wold I haue gathered thy children togither, &c. Mat.* 23.37 But it is called holy, because that therein the Lorde had appointed the place of his holy seruice and woorship: there was the Temple, there was the law, there was the Arke, there were the sacrifices, there was the holy place, & the most holy place: and therefore all these thinges being holie, it was therefore because of them called the *Holy Citie*, as it is also, *Dan* 9 24. Now into this *Holy Citie*, the diuell tooke him vp: not violently, but he voluntarily therunto submitting himselfe: and therefore as *Chrysostome* verie well saith, *Quando audis dicentem ductus a diabolo, nihil cogites de potentia diaboli, quia potuit ducere Christum: sed de patientia Christi mirare:*

The taking vp of Christ is voluntary.

Chrysos. 2 expos. in Math. homil. 5.

quia sustinuit vt a diabolo duceretur : que in sequente domino, &c. That is, when thou heareſt the Euangeliſt ſay, he was carried of the diuell, thinke not of the power of the diuil, in that hee could carry him, but maruell at the patience of Chriſt, in that he ſuffered himſelfe to be carried of the diuel. Therefore in the Lord, which followed, there is not infirmitie, but patience: and in the diuell that carried him, not power, but pride. Againe hee tooke him vp, as the Greeke word importeth, as a fellow or companion, & ſo as Luk ſaith, *Brought him to Ieruſalem.* Which howe it was done, we are not ſo much to enquire, as we are to content our ſelues with this knowledge that it was done. Secondly, the more particular place, is *A Pinnacle of the Temple.* In Ieruſalem was the Temple of the Lord. Firſt builded by Salomon. Secondly, reedified by Zorobabell. Now this Temple did the diuell chuſe before all the goodly and ſtately buildings of Ieruſalem, as the moſt fit place for the tempting of Chriſt, neither choſe he any of the loweſt places of the ſame, but the higheſt part thereof, euen a *Pinnacle* of the Temple. Which word *Pinnacle*, a *Pinna*, properly,

perly signifieth a sharpe or piked thing: of which indeed there were many about the toppe of the Temple, of which Iosephus speaking of the Temple, maketh mention. *In summo* (saith hee) *aureis verubus horrebat acutissimis, ne ab insidentibus auibus pollueretur.* That is, in the top it was rough with most sharp golden spires, least it should be defiled with the birds sitting thereon: but thus cannot the Pinnacle be here taken, but rather by this Pinnacle wee must (although digressing from the proprietie of the word) vnderstand, the battlements wherewith the flat roofe of the Temple was compassed about, that none might fall therefrom. For seeing it was the commandement of God to make such in the building of houses, as appeareth. *Deut.* 22. 8. It is most likely that it was obserued in the building of the Temple. Thus we see both generally and particularly, the place which Satan hath now chosen for the tempting of Christ, *Ierusalem the holy Citie, and a Pinnacle of the Temple.* Whereby now plainly appeareth, the great difference which is betweene this and the former temptation, in respect of the place: that being in the wildernesse, this

Iosephus de bello Iudaico Li. 6. ca. 6

this in the holy Citie, and on the pinnacle of the temple, that among the beasts, this in the sight of men. Wherby 1. we see that again confirmed, which before is proued: that there is no place in this world, wherin we can safely promise to our selues securitie frō the temptations of the diuel, seeing we see our captain Iesus Christ tempted of the diuell, both in the wilderneſſe, and in the Citie, and on the Temple. If being alone might haue preuailed, he was alone in the wilderneſſe, yet was he there tempted. If the sight and presence of the people might haue serued, hee is now in the Citie: or if the holines of the place might haue priuiledged, he is on the temple: and yet euen in the holie Citie, and on the temple, is he tempted of the diuel.

The deuill chuseth his place as most fit for his purpose, according to the nature of the temptation.

2. Hereout we may obserue how Sathan subtilly seeketh opportunity of the place as may best serue for his purpose, according to the nature of the temptation. The first temptation was to distrust in God: hereunto he applied the aduantage of the place most agreeable thereunto, the wildernes, a solitarie place, a place not inhabited of men, a place voyd of all comfort. Againe, now he tempteth him vnto Presumption,

sumption, as shall fully appeare hereafter: and hereunto he also vseth the benefit of the place most fit therunto, the holy citie, & a pinnacle of the temple, the which hee doth both to couer his deceit, that there shuld appear no cause of doubting snares, the place being so holy as this was: & also, that the sight of mē might the rather styr him vp to the doing of that wherunto he tempted him. For this is that which doth much prick forwards most men to the attempting of great & venterous enterprises, euen the looking on & beholding of mē, that they might bee cōmended & admired of thē. Therfore it is, that he tooke him vp not into any high rocke in the wildernes, but into the holy city, and set him on a pinnacle of the temple. 2. Difference between this & the other tēptatiō, is in the thing wherunto he tēpted him. It is before said, the principall drift of Satan in these tēptations, was the ouerthrow of Christs faith, which is also that thing which hee most impugneth in the adopted sonnes of God, & that because of the excellency of faith. Now the contraries or extreames vnto true faith & trust in God, are, 1. Distrust 2. Presumptiō. Wherfore with both these

Why he chuseth the pinnacle of the temple.

The contraries vnto true faith.

theſe dooth the diuell ſharply aſſault our Sauiour Chriſt. Firſt with diſtruſt, that he ſhould doubt of the loue and fauour of God his father pronounced by his owne voice from heauen. But when hee perceiued by the anſwere of Chriſt thereunto, that his heart was ſo firmly ſetled vppon the aſſuraunce thereof, that hee could not hereby be moued therfrom: Now ſecondly he goeth another way to worke, for the bringing this his purpoſe to effect, hee aſſaulteth him with the other extreame, which is, preſumption: that not fainting in the defect, hee might yet offend in the exceſſe. And this he doth the rather. Firſt becauſe hee knewe by that experience which hee had alreadie had in other the Saints of God, how eaſily they are ouercome therewith: for euen thoſe whom he was neuer able to ſhake with diſtruſt, hee hath quite ouerthrowne with preſumption. Secondly, becauſe that this doth no leſſe extinguiſh faith, then doth the other. Thirdly, becauſe that many are the ſinnes which the preſumptuous careleſly thruſt themſelues into, for they feare nothing, but aduenture all things. Fourthly, becauſe of the greatnes of preſumptuous ſinnes:

Why hee tempteth Chriſt vnto preſumption.

sinnes: great indeed and haynous before God are all sinnes, and in themselues mortall, whether proceeding from ignorance or infirmitie: euen such as that neither can be excused before the iudgment seat of God, if he should iudicially enter into the examination of them: but yet none of them in greatnes are comparable to the sinnes of presumption, and therefore the sinne of presumption is called the great offence. Psal. 19. 13. Here therfore we see, as how dangerous this temptatiō was in it selfe, so how great difference there is betweene this & the first mentioned temptation. Whereby we may iustly obserue, that not only one way, but many wayes, and manie more waies then can be numbred; the diuel vseth to tēpt vs vnto that which is euyll: yea for that the overthrow of one vertue, he hath not one but diuers vices, yea & those such, as are not only cōtrary thereunto, but also contrary one to an other, to expell & roote out the same. It might be made manifest by reckening vp many vertues, which he ouerthroweth by contrary vices: but it shall sufficiently be seene in our faith, the mother of al vertues, which he endeuoureth, as in Christ,

For the ouerthrow of one vertue the diuell hath vices, not in any onely contrary ther unto, but also contrarie one to an other

so in all the faithfull, to ouerthrow by distrust and presumption, which are directly contrary vnto each others. Now thirdly it followeth, that we consider the wordes themselues, as they are set downe by the Euangelist. Wherein (as in the former, and in that which followeth) we must not: First the wordes of the Tempter, containing the temptation. Secondly, the reply of Christ thereunto. First, the wordes of the Tempter, and in them, whereunto hee perswadeth him. Secondly, the arguments wherby. First wherunto, in these wordes. *Cast thy selfe downe*. This is still the voice of the diuell, cast thy selfe downe. As Ambrosius well noteth, he perswadeth, not to lifting vp, but to casting downe, he would haue all fall, euen as he fel, to be cast downe, euen as hee was cast downe: so soone as he himselfe fel, he incontinently labored the fall of man, that he also might fall from righteousnes to iniquitie, and so be cast downe from heauen to hell: and this is the end of all his temptations, cast thy selfe downe, go back, retourne to thy vomit, leaue the right way, forsake the Lord: he perswadeth the fall of al, the casting downe of all: but beeing downe, hee would

Ambrosi. in Luc. lib. 4. cap. 4.

The voice of the diuell cast thy selfe downe.

would keepe them downe, he would haue none to rise againe: that therefore we fall downe, it is thorough the malice of Satan: that we rise again, it is of the grace of God. Secõdly, hereby it appeereth that, whom the diuell lifteth vp, he lifteth them vp to cast them downe, whereas on the other side, whom the Lord humbleth, hee humbleth them to exalte them vp, he maketh humiliation the way to exaltation, as appereth by the example of Christ himselfe whom his father first humbled, that he might afterwardt exalt him, as the Apostle speaketh. Philip. 2, 9. Whereupon saieth *Bernardi* in one of his Epistles. *Vis capere celsitudinem Dei? cape prius humilitatem Christi.* That is, wilt thou take hold on the highnes of God first, take hold on the humilitie of Christ, first the crosse, and then the crown. But on the contrary part, the diuel first lifteth vp, that he might afterwardes cast thẽ downe whõ he hath lifted vp he had here exalted christ on high: euen to the top of the Pinnacle: but what was the end thereof? let his owne wordes declare. *Cast thy selfe downe.* So he oftentimes fawneth vpon the children of disobedience, he lifteth them vp to the top of

Whom the diuell exalteth, it is to cast them downe.

Bernardi. in Epist.

the Pinnacle, he aduanceth them to the higheſt dignities in the church of God & the commõ wealth (for he will beare ſway in both) but what wilbe the end? truly euen this, to caſt them downe, to worke their deſtruction. Better it is therefore to be humbled and caſt downe of the Lord, then to be exalted of the diuell: better it is to ſuffer the death of all afflictions vnder the preſsing downe of the hand of the Lord, then to ioyne the top of al honor by the aduancement of the hand of the diuell: by the one, although for a time it ſeeme better vnto vs, in due time we ſhall reape ſuch benefite, as that we ſhall haue iuſt cauſe to ioy with Dauid, confeſſing: *It is good for me O Lord that thou haſt humbled me.* Pſal. 119 71. By the other cometh that fearful euẽt, that albeit for a ſeaſon it be pleaſent vnto thẽ, they ſhall ſee their eſtate ſo miſerable, that they ſhalbe conſtrained to cry out, woo worth the time that euer we were exalted. A good caueat for ſuch, as are ſo ambitiouſly affected, that they care not how they be, ſo they be aduanced: that ſo much deſire the aſpiring to the toppe of the pinacle, that they ſtick not to ſet their foote into the handes of the

Better it is to be caſt downe of God, then to be exalted of the diuell.

A warning for the ambitious.

the diuel himselfe to be lifted vp: this wilbe the end of it, *Cast thy selfe downe.* Thirdly, it is to be obserued that the diuell doth not here violently cast downe Christ, but onely perswadeth him thereunto, euen that hee should cast himselfe downe. *Cast thy selfe downe.* Whereof two reasons may be geuen. First, because he could not do it, it was not in his power so farre to preuaile ouer him, as violently to cast him downe from the pinacle. Thus saith *Chrysostomus. Diabolus ad malum hortari potest, cogere non potest.* The diuell can perswade vnto euyll, but enforce he can not. Secondly, because this should not so fully haue serued for his purpose, for that the generall drift of all these his temptations being subtilly to drawe Christ to fall into some one sin or other: this could he not haue done in this temptation, if he had violently cast him downe from the pinnacle of the temple: for where there wanteth the voluntary inclination of the mind of man to thrust himselfe into euyl, there is no euyl in that man worthy to be blamed: that is, not he which violently is thrust against his will into danger, but he which without necessitie thrusteth himselfe

Two reasons why the diuell doth not violently cast down Christ.

Chrysos. 2. expos. in Math 4. homil. 5.

The generall drift of the diuell in all these temptations.

selfe into danger, is to be accounted and blamed as a tempter of God. Therefore hee worketh not this way, to throw them downe at a sodaine forceably against their wills, but rather by way of counsaile perswadeth them of their owne wills to cast downe themselues: and therefore in dealing with them that are desperate, he doth not either violently throwe them downe into the water and drowne them, neither knitteth he the rope to the beame, and against their willes hangeth them, neither with the knife by force cut their throats, or pearce their harts, but he dealeth farre more subtilly & more dangerously, euen by perswasion vpon some plausible reasons, mouing them to lay hands vppon themselues, to cast themselues downe, to be the instruments of their owne distructions. For we must knowe thus much, that the diuell doth not vse all this diligence, and take all this paine, onely to ridde them out of their liues, as enuying that they should any longer liue vpon the earth, but his chiefest drift herin, is to perswade them to that desperate sinne, which might draw them afterwards headlong to eternall damnation: for it is the saluation of man that he most enuieth, and his dam-

The diuell perswadeth, not enforceth men to destroy themselues.

Why the diuell taketh so much paines to rid men out of their liues.

nation that he moſt laboreth. This was the cauſe wherefore he did not himſelfe kil Saule, but that he perſwaded Saule falling on his owne ſword to kill himſelfe. 1. Sam 3.4. And that he did not violently hang Iudas, but rather moued him, caſting downe himſelfe, to hang himſelfe. Math 27. 5. Euen that ſo they might be guiltie of their owne deathes, & that their bloud might be vppon their owne heades: for if that all murther be forbidden man by the Lord, much more, as moſt vnnaturall, the murthering of himſelf, as *S. Auguſtine* vnderſtandeth the ſame commandement moſt truly, lib. 1. *De ciuitate Dei*, cap. 20. Yea whether it be for the obtayning of immortalitie afterwards, or for the auoiding of any euyll preſent. But as God hath here placed vs in this world, ſo muſt wee content our ſelues whatſoeuer our eſtate is here, to tarry till he take vs out, & therfore in ſo doing, we do preuēt God in his purpoſes. Againe, God hath geuē vnto vs our liues in this world, that we ſhould cheriſh and defend them, vntill he take them that gaue them: and no (natural) *man hateth his owne fleſh, but noriſheth and cheriſheth it*. Epheſ. 5 29. And therfore it is in-

Of al murthers, the killing of our ſelues the moſt horrible.

Auſt. lib. 1. de ciuit. Dei cap. 20.

iurious to humane nature it selfe, for man to destroy himselfe. *Nostrum non est mortem arripere, sed oblatã patienter ferre.* Saith Hiero. It is our parts not to hasten death vnto our selues, but patiently to beare it, being offered vnto vs by others. wherfore of such saieth *Chrisostom*. *Deus illos acrius punit quam homicidas, & nos omnes eos detestamur: atque id iure meritoque*. That is, God punisheth such more sharply then murthrers, & we all detest them, and that by right and desert: yea hereupon it is that Hierom sayeth of such, speaking in the person of God *nullam animam recipio, quæ me nolente seperatur a corpore.* That is, I receiue no soule, which without my wil is seperated from the body: and this is the reason wherefore the diuell perswadeth man to destroy himselfe, euen because of the greatnes of the offence, together with the greatnes of the punishment in the iustice of God ordained for the same. And this shall suffise for the thing it selfe, whereunto he tempteth Christ. Now secõdly, followeth the examination of the arguments whereby he endeuoreth to perswade him therunto: for without reason, a reasonable man will not be perswaded, especially the matter

Hierom. in Ionam. cap. 1. vers. 12.

Chrysost. in gal. ca. 1 ver. 4.

matter seeming so vnreasonable as this did, to cast himselfe down headlong from the pinnacle of the temple, whē there was another more easy & safe way appointed to descēd down from the same. Wherfore the more readyly to preuaile herein, he vseth two arguments or reasons: First, from the necessity of the making himselfe knowen to be the son of God. Secondly, from the certainty of god his fathers protection therein, grounded vppon his promisse in the scriptures. First, he perswadeth him by an argument grounded vpon the necessitie of the makyng him selfe knowen to be the sonne of God, in these wordes. *If thou be the sonne of God.* That is, that beloued sonne of God, in whom thy father is well pleased, that promised Messias prefigured in the law, and forespoken of in the prophetes, which should cōe into the world, to be the sauiour of the world, that is, of the people therein &c. And this he speaketh not doubtingly, as if eyther he doubteth thereof, or would that Christ should doubt of the same, to which end in the other temptation he produced the same wordes, as is before declared: but he vtterth them by way of graunting, as if he

The diuell vseth two arguments to perswad Christ to cast himselfe down

had saide, I like well that thou so surely perswadest thyselfe to be the son of God: and I assent and agree therennto, and confesse that thou art the sonne of God, therfore cast thy self downe. Where fore? euen that thou maiest also be knowen vnto the world, that thou art the sonne of God. And this surely was a thing very necessary that he should not keepe himselfe close frō the knowledge of the world, but that he should make himselfe manifest therunto: for that otherwise, how should the world belieue in him? for how should they belieue in him whom they knew not? knowledge necessarily goeth before faith: and this was the cause wherefore when he cāe into the world the world receiued him not, euen because *the world knew him not*, as the Euangelist Iohn speaketh cap. 1. 10. And therfore it was most necessary that hee should make himselfe manifest to the world, that he was the sonne of God: that knowing him, the world might belieue in him, and so be saued by him: which was the end of his sending into the world. Iohn. 3. 17. But now what doth the diuell inferre hereupon? euen this therfore cast thyselfe down. As if he saide, thou must make thyselfe

It was necessary that Christ should make himselfe knowne to the world.

knowledge necessarily goeth before faith.

ſelf knowne to the world to be the ſonne of God by thy workes, which thou ſhalt do in their preſence: but this were a moſt notable worke dõe by thee, to caſt thyſelf downe from the top of the pinnacle: thou art now in the holy citie, in the middeſt of the multitude of the people of the Iewes, for whoſe ſakes thou art chiefly ſent: this therfore if thou wouldeſt do now in their preſence, they muſt needes thereby aſſuredly know that thou arte that ſonne of God, and ſo either beleeue in thee, or be without all pretence of excuſe, if they beleeue not, therfore caſt thyſelf down &c. Secondly, he perſwadeth hereunto by the certaintie of God his fathers protection therin: which he doth cloſely, to preuent that obiection that Chriſt might iuſtly haue made concerning the perill thereof vnto himſelfe, that although it might be very profitable to make himſelf knowẽ to the people, yet that it ſhould be moſt dangerous vnto his owne eſtate: wherefore to preuent this doubting of the perill, he goeth about to perſwade Chriſt, that there can no perill or daunger therby come vnto himſelfe, in that he might fully aſſure himſelfe of the protection of God his fa-

ther

ther. To which purpose, because of the vndoubted authoritie of the scriptures, and of the certentie of the promises conteined therin, he vseth not his owne words barely, which might iustly be suspected, but confirmeth the same by the testimonie therof, which could not be denied: for as nothing must necessarily be beleeued which is not to be proued thereby, so can nothing be denied which is affirmed therin. Therfore for the purchasing credit and authoritie to his wordes, he affirmeth thē by the vndoubted authority of the word, saying, *For it is written, that he will giue his Angells charge ouer thee, and with their hands they shall lift thee vp, that thou dash not thy foot against a stone*. And this I wish from my hart, that nothing might be spokē of, nor beleeued among vs, which might not be cōfirmed by the scriptures: for this is that touchstone wherby the truth must be examined. When the Apostle Iohn saieth 1. Iohn 4. 1. *Try the spirits whether they be of God*. This tryall is to be referred to the word of God: it is that wherunto the people were referred in the time of the Lawe, when they were sent *to the law and to their testimony*. Esay. 8, 20. And this is that wherunto

Nothing is necessarily to be beleeued, which is not proued by the scriptures.

The scriptures the onely touchstone.

wherunto we are referred vnder the gospell, when we are sent by Christ to *search the scriptures.* Iohn. 5. 33. These were they which the men of Berrea made the Iudge of S. Paules doctrine, preaching amongst them in their Synagoges: for they were not satisfied, vntill they them selues had *searched the scriptures daily whether those things were so.* Act. 17. 11. S. Paule came vnto them (as he was indeed, and which was not vnknowen vnto them) as an Apostle: yet without dilligent search and examination by the scriptures they beleeued not his doctrine: much lesse then should we beleeue any one, be his learning neuer so good, his countenance neuer so great, his antiquity neuer so graue, till we heare him able to confirme his doctrine by the scriptures, especially if it concerne the principles of Christian religion, and matters of saluation. Therfore *S. Augustin* in the question or controuersie concerning originall sinne in Infants, referreth himselfe to the iudgment of the scriptures. *Ista controuersia Iudicem quærit. Iudicet quo Christus, iudicet cum illo & Apostolus, quia & in Apostolo ipse loquitur Christus.* This controuersie seeketh a Iudge: let Christ therfore iudge, and with him let the Apostle

Aug. 1. de nuptiis & concupicentia. lib. 2. cap. 33.

iudge, becauſe that alſo in him Chriſt himſelf ſpeaketh, & the like is to be dõe of vs, in al other queſtiõs & cõtrouerſies whatſoeuer. Great is the authoritie of fathers, & reuerend the iudgement of Councels: and no wiſe man ſtoppeth his eares againſt them, neither vpon light occaſion wilbe drawne to diſcent from them: yet let the ſcriptures be iudge euen ouer them alſo: for as *S. Auguſtine* well ſaieth againſt the Donatiſtis, it is proper onely to the Canonicall ſcriptures of the olde and new teſtament, to conteine vndoubted truth: as for the writing of Biſhops, and of councels themſelues, not only prouincial, but alſo generall, they haue oftentimes in thẽ thoſe things which are to be corrected & amended. S. Paule would that the doctrine which he preached, ſhould iudge euẽ the doctrine of Angells. So that *if an Angel from heuem ſhould preach contrary to that which he* (and the reſt of the Apoſtels) *had preached, he ſhould be cald accurſed* Gallat. 1. Much more then of right doth it appartaine hereunto, together with the reſt of the holy ſcripture, to iudge of the doctrines of men, and to condemne whatſoeuer is preached or eſtabliſhed contrarie ther-

The authoritie of Fathers and of Counſayles.

Auguſ. de baptiſmo contra donat. lib. 2. cap. 3.

thereunto. This is the word of God, and therfore of duty challengeth this superioritie ouer the wordes of men. It alwaies conteineth certaine truth: and therefore worthyly examineth and iudgeth the sayings of men, which are vncertaine, and subiect to errors. But although such is the authoritie of the scriptures, as that nothing can be receiued as certaine without the approbation of them, & that nothing can be denied, which is cõfirmed by them: yet must not euery one by and by be beleeued which alleadgeth scripture: for we see here that the diuell to deceiue can bring in scripture, he hath the scriptures at his fingers ends, he knoweth them, and he can vse them cunningly to serue his purpose, to deceiue and seduce, saying, *It is written*. As Christ saide before, it is written: so here he saieth, it is written. So, no lesse they which impugne the truth, then they which defend the truth, pretẽd truth. *Singuli dicunt, ego verum dico*, saieth *Chrysostum*. Euery one saieth, I saie the truth, and for the defence of that which he calleth truth, cã say, it is writtẽ. For what hereſies haue ther sprõg vp in the church of Christ from time to time, were they neuer so grosse,

Euery one that bringeth the scripture is not by & by to be beleeued.

The diuell is cunning in the scriptures.

Chrysos. in Acta. homil. 33.

Heritikes cunning in them

The wicked can defend their wickednes by alledging of them.

groſſe, abſurd and blaſphemous, but that ſtill the deuiſers and defenders of them, could ſay, it is written: yea (which is fearfull to be thought of) what wickednes is there vſed among men, be it neuer ſo abominable, but that for the defence of the ſame, they can ſay, it is writtē: therfore it behoueth vs to vſe more warines, thē at the firſt to beleeue euery one that bringeth the name and title of the truth, yea albeit hee can bring places of ſcriptures for the confirmation of that which he ſaieth is truth. Weare firſt to examine the meaning & ſenſe of the places of the ſcripture alleged: for to allege ſcripture, without the ſenſe of the ſcripture, according to the meaning of the ſpirit of God therin, is to violat the maieſty, to take away the truth, to infringe the authority, to corrupt the puritie, and after a ſort to weaken & ouerthrow the foundation & ſubſtance of the ſcripture. For *Scriptura non in legendo, ſed in intelligendo conſiſtunt.* That is, The ſcriptures cōſiſt not in reading, but in vnderſtanding. Without the vnderſtāding of the ſenſe the knowledg, of the letter is vnprofitable & dangerous. Wherfore, eſpecially in theſe daungerous

For the preuenting hereof the ſenſe of the place muſt be examined.

Hierom. contra luciferianos.

To the carefull reading of the ſcriptures, praier is to be ioyned.

times

times, and euyl daies wherevnto we are fallen, it standeth vs vpon, to the careful reading of the scriptures to ioyne earnest praier vnto God, that it would please him of his gratious goodnes, so to lighten the inward vnderstādings of our mindes, that we may be able to conceaue what is the meaning of the spirit of God in them, so shall we wisely know when the scriptures are any wayes wrested and peruerted, and easily see, how to auoid the danger of the same. But of this more is to be spoken in the view of the āswer of christ. In the meā time, the place alleaged by the deuill, is to be considered: the which is a parte of the 91. Psalme of Dauid: wherein the 11, and 12. verses thereof, these words here mentioned are written. *He shall giue his Angels charge ouer thee to keepe thee in all thy waies: they shall beare thee vp in their handes, that thou hurt not thy foote against a stone.* These wordes saith he, concerne thee: yea albeit the promise contained therin, of the protection and defence of God by the ministrie of his Angels, pertaineth vnto all the faithful, yet principally it cōcerneth thee: of thee principally it is said, that hee will giue his Angels charge, &c. Now if thy fa-

ther hath so speciall a reguarde vnto thee, that he hath promised thee the attẽdance of his Angels to take charge of thee, and that so farre, as not to suffer thee to dashe thy foote against a stone: thou needst not doubt of thy safetie herein, they are able ministers to fulfill the promise, and hee is faithfull to performe the promise: therefore feare not, but *Cast thy selfe downe*. Loe this is the second and principal argumẽt, whereby the tempter heere endeuoureth the perswading of Christ to cast him selfe downe from the pinnacle of the Temple: wherein he behaueth himselfe most cunningly, pretending both friendshippe and godlines, and al this the more dangerously to deceiue. And euen in very like maner dealeth he commonly in the worlde, both in matters of the world, pertaining to the good estate of our bodies, and in thinges pertaining to the saluation of our soules: In matters pertaining to our bodily estats in this world: as when vnder the pretence of perswading vs to depend vpõ the prouidence of God, which he hath promised, he encourageth vs presumptuously to cast off al honest care for our selues, either in prouiding things needful for vs, or in preuenting

Vpon the assurance of Gods prouidence, the Deuil wold that wee should cast off al care for our selues.

uenting of things hurtfull vnto vs: for the one he wil say, what nedest thou to spend thy time in carcking and caring for the things of this worlde, needfull for thy estate? Why labourest thou so painefully to prouide them? knowest thou not that Gods prouidence extendeth it selfe ouer all his creatures? that thereby the beastes of the field, and the birdes of the aire, are fed and nourished without labor? are not ye better then they? hath not the Lord an especiall care for man? therefore cast away all care, depend vpon the Lord, cast your care vpon him, for he careth for you, care not for the morrow, the morrow shal care for it selfe: for the other, hee wil say, why fearest thou trouble? why doubtest thou daunger? why takest thou such thought in making prouision to withstand it? knowest thou not howe ineffectuall all these things are of themselues? againe knowest thou not, that thou art in the handes of God? that he watcheth ouer thee? that it is he that protecteth and defendeth thee? &c. Againe thus daungerously he assaulteth vs in those thinges, which necessarily appertaine to the saluation of our soules, to drawe vs away presumpuously from all

Vpon the certainty of our election, & redemption: the Deuill laboreth to pluck vs away from al care of good workes.

care thereof, in the doing of those thinges which by vs belong therevnto. For after this sort wil hee say vnto vs: knowst thou not that thou art the son of God? elected vnto saluation, frō before the foundations of the world were laid in Iesus Christ, in whome thou art now redeemed, surely, and fully from sin, from death, from hell, and from dampnation: and hauing thy sins pardoned, art brought to an euerlasting couenant of perfect peace with God: so that nothing can hereafter separate thee from the loue of God in Christ, and depriue thee of the kingdome of God: wherfore thē art thou so studious in the doing of good workes: whereby thou foolishlye depriuest thy self of the present pleasures of this life, and makest the same irksome and tedious vnto thee: thy saluation hangeth not vpon thy works, but it dependeth vpon the electiō of God: it is neither him that willeth, nor of him that runneth, but of the *Lord* which sheweth mercy, whose mercy endureth for euer, without repentaunce: those whome he hath once elected he wil neuer reiect: those whome he once loueth, he wil neuer hate: and those whose names he once hath written in the booke

of

of life, he will neuer rase out: but thou art the Sonne of God, elected of God, beloued of him, thy name is writtē in the book of the liuing: therefore thou maiest safly cast thy selfe downe, and without perryll take thy pleasure in the world, as others do: it maketh no matter how thou liuest, nor what euill things thou dost, nor what good things thou doest not. Loe what is the perillous perswasion of Satan, wherewith he carieth away many men into presumption, whereby they runne headlong into the pitte of destruction, when they thinke themselues in the high way to Saluation: wherefore that we may the better be defenced against the same, let vs consider the aunswere of Christ, the second point to be obserued heerein. Secondly, the reply of Christ. *Again it is written, thou shalt not tempt the Lord thy God.* Wherin we are to obserue. 1. That he answereth scripture, with scripture. 2. The place it selfe which he alledgeth. First, we se that he answereth scripture, with scripture: saying, *Againe it is written,* whereby we see that he doth not therefore refuse, or reiect the vse of the scriptures, because he saw them abused by the deuill: but for al this him-

It is lawful to vse those things which haue been abused.

selfe againe vouchaseth to vse them, saying, again it is writen. Wherfore as Christ our Sauiour by this his example, here generally confuteth all those that thinke it vtterlye vnlawfull for Christians to vse those things which haue beene abused by the vngodly: So especially doth he hereby confute those, which therefore denye the lay people the vse of the scriptures, because they haue beene abused, to the broaching of heresies, cõtrary to the truth to the great disturbance of the Church of Christ: and these are they of the Clergye of the Church of Rome, who vse this as an argumẽt of great force, to proue how vnnecessarie and inconuenient it is, that the common people should haue the free vse of the scriptures. And also all those, who seeing heretiks peruert them to the maintaining of daungerous opinions, and the wicked abuse them to the defending of their wickednes, do therefore the lesse esteeme of the scriptures, & make the lesse account of them, and scarce vouchafe the reading of them, or the taking of them into their hands. If this were a iust cause, either to deny the scriptures vnto others, or to dislike of it our selues, then should no-

A popishe argument for the defence of the peples denial of the vse of the scriptures.

The scriptures are not the les to be regarded of vs, because they are abused by others.

thing

thing in the worlde be eithervſed or liked of vs: for what thing is there ſo holy, or ſo neceſſary, whichwer not many waies prophaned & abuſed? that therfore the ſcriptures be abuſed and peruerted of any, it is to *their owne deſtructions*, as the Apoſtle Saint Peter ſpeaketh: but it ought not to bee either to the preiudiceing of thoſe which wold profitably take the vſe of thē, either to the breeding of any diſlike therof in our ſelues: But rather, as notwithſtanding the abuſe, we willingly retain the neceſſary vſe of meates and drinks needful for our bodies; ſo, and muche more, as beeing much more neceſſarie, ought we, notwithſtanding the abuſe, to contemne that reuerent eſtimation, and neceſſarye vſe of the holy ſcriptures, to the comfort both of the ſoules of others, and our own.

2. We ſee heerin how, making anſwer vnto the deuill out of the ſcriptures, our Sauiour Chriſt aunſwereth, by oppoſing of another place of ſcriptur vnto that which had beene corruptly alledged. He might haue anſwered diſtinctly, to thoſe ſeuerall arguments which he had vſed. To the 1. That albeit it was neceſſarie, that he ſhuld make himſelfe manifeſt vnto the worlde,

The manner of the reply of Chriſt.

There was no necessitie for Christ to make himself known to the world, to cast himself downe Ioh. 5.35

that he was the sonne of God: yet to this end, there was no necessitie to cast himself downe from the pinnacle of the Temple, because that albeit he was to be knowen by his workes, yet not only by his workes, but chiefly by his doctrine. Againe, that albeit he was to be knowen by his works, as he himself saieth of thē, *The workes which I doe, they testifie of mee*, yet not by such as were not agreable to his vocation and calling, but by such as were appointed him of his Father, according to the saying of Chrisostome, *Si potentiam oporteret ostendi, non seipsum proiiciendo, ac precipitando ostenderet, sed alios profecto saluando.* First, If his power had been necessarily to be shewed, he would not haue shewed it in the throwing and casting downe of himselfe, but rather in the sauing of others, from bodily euils, as by giuing sight to the blinde, limmes to the lame, life to the dead, &c. For by these workes he would haue himselfe knowen, as appeareth. Math. 11. 5. For whē the disciples of Iohn came vnto him from Iohn, to know whether he were the Messias which should come, or whether they should looke for another, he referreth thē to the consideration of his workes, saying,

Chrisost. 1. expo. in Mat. homil. 13.

Go

Go shew Iohn what you haue heard and seene, the blinde receaue sight, and the halt goe: the lepers are cleansed, the deaffe heare, the dead are raised vp, &c. Therefore, there was no necessarye consequence in this first argument of the deuil. To the second he might likewise haue aunswered, by laying open his corrupt allegation of the place of the Prophet, & by explaining the true sense and meaning of it: which order and manner of dealing, as it is very forcible in confutation, so might he easily haue take him tardy in it. For whereas it is the fashion of those which seeke to deceiue, by alledging of scriptures, many wayes to corrupt the text, as either by false translations, or voluntary expositions, or vaine glosses, or adding to, or taking frō the text. The diuill had in this last point corrupted & falsefied the wordes of the Prophet, leauing out the cutting off that from them, which should make for the true vnderstāding of the right sense of that place, according to the meaning of the spirite of God therin. For wheras the wordes of the Psal. be: *He shal giue his Augells charge ouer thee, to keepe thee in al thy wais. &c.* He cūningly lemeth out these words: *To kepe thee in al thy waies.*

The diuers waies wher by deceaūers corruptly alledge the scriptures.

The deuill heere corrupteth the scriptures, by taking from the text.

As

As may euidently be seene in the conferring of the words, as they ar here alledged by the deuill, with the wordes as they are there set down in the Psal. which wer not omitted by him vnawares, but of set purpose, and vpon a speciall cause, euen because in those words by him omitted, ther is expressed, to whome this promise of Gods protection pertaineth, euē to those which *walke in the waies*, that is, which follow the vocation wherein they are placed of God, & do those things which pertain thereunto: so that if any man shall rashlye and presumptuously goe astraye from his way, and attempt those thinges which are not appointed vnto the same of God, vnto him is not heerein promised the protection of God. Wherfore least Christ in hearing those wordes alleadged, and considering thē throughly, should haue found this worke, of the casting himselfe downe to the grounde, from the pinnacle of the temple, not to pertaine to his waye, not to agree with his function, not to proceede from his fathers appointment, & so hereby haue bewrayed the imperfection of his argument: he thought it the safer way altogether to ouerslip them, and conceal them,

The cause why the deuil left out a parte of the words.

them, that so he mght the sooner deceiue Christ thereby. The which his subtiltie herein, being fully known vnto Christ, he might haue laid opē the same before him, which had beene a ful confutation therof, to the ouerthrowe of his aduersary: Thus I say, might hee haue aunswered the arguments of his aduersarie. But, hee rather chose another way, which is, by opposing another place vnto this which hee had so corruptly falsified, which is also very effectual in confutation: for false allegations of scripturs, are not found out by examinig of the place of scripture it self, with it self, but also by conferring of other places of scriptures with the same: the want whereof, is the cause of most errours, and heresies, as I might shew by many perticulers, in the *Arrians*, in the Papistes, in the Annabaptists, & others, if need required: and the vsing wherof with wisdome, were a most notable meane, for the directing of vs to the sound knowledge of the truth, & for the confuting of those, which with the scriptures, fight against the scriptures. For in the scriptures, there beeing one only truth set downe, taught, and confirmed without any contrariety, one place therof ought

Christ opposeth another place of the scripture to his corrupt allegation of this.

Confering of scriptur with scripture, very necessary for finding out of the sense of the scriptures.

ought to be examined by another, & the sense of one place, to be proued by the sense of another. For if euery one be the best interpretor of himself, then he which is the author of the scriptures, is the best interpretor of the scriptures. Whē therefore any place seemeth darke, looke into it thorough those places which are moste cleare, which course *S. Augustine* willeth vs to take, *Vbi apertius ponuntur, ibi discendum est: quomodo in locis intelligantur obscuris.* 1. Where matters are set downe more plainly, there we must learne howe they are to bee vnderstoode in those places which are obscure: and againe, if in that sense wherein wee vnderstand any place, we see that place cōtrary to the true sense of any other place, then wee may thereby knowe, that wee haue not yet attained to the true sense of the same: and so in dealing with any aduersary whatsoeuer, which for his purpose subtilly allegeth the scriptures, if we see, that in that sense whereunto it is applied by him, it contrarieth any other place of the scripture, we may boldly say it is falsified by him: & for full confutation of him, with our Sauiour Christ, say againe, *It is written.* 2. Let vs examine

Augus. de doct. Chri. lib. 3. cap. 26.

the

the ãswer it ſelf, according to the place of ſcripture it ſelfe, alleaged by Chriſt, *Thou ſhalt not tempt the lord thy God.* Theſe wordes are taken out of the booke of Deut. the 6. chapter, and the 16. ver. and are the wordes of Moyſes, ſpoken to the people of Iſrael, admoniſhing and warning them, that they ſhould not tempt the Lord their God, as they did tempt him in Maſſah: the hiſtorie whereof, is to be ſeene, and red. Ex. 17. 2. 3. wher the people of Iſrael comming from Raphidim, where no water was, and now thirſting for lacke of water, tempting God, would know by ſome experience, whether God were amongeſt them, euen by ſome miraculous prouiding of water for them, that they might quench their thirſt. Now Moyſes remẽbring this their tempting of God, there warneth them, that they ſhould no more tempt the Lord their God, as they did tempt him in Maſſah, & Meribah, which names he gaue to that place, becauſe of the contention of the people of Iſrael, & becauſe they had tempted the lord there. And out of this place doth Chriſt our ſauiour draw his anſwer, ſaying, *Thou ſhalt not tempt the Lord thy God:* applying that ad-

admonition to himself, which was spoken by Moses to the people of Israel. I might heer shew, how many waies God is tempted by man, but I wil ōly declare, how it is to be vnderstood in this place according to the meaning of Christe; according to which, to tempt God, is to depend vppon him, without the vsing of those meanes which he hath ordained. God, albeit he is not tied vnto meanes, yet worketh he ordinarily by meanes: and for the most part enioyneth those for whose benefit he worketh, to vse those means which he hath appointed: now who so depēding vpō Gods fauour, shal refuse the vse of those means, he is iustly said to tempt God: and in this sense it is, that Christ maketh this answer *Thou shalt not tempt the Lord thy God*, as though he had said, although I doubt not of the goodnes of my father towards me, but am perswaded by his vnfallible promise in his word, that he hath an especiall care for me: & that he hath giuen his Angels charge ouer me, to protect me, & defend me, so that no euil shal happen vnto mee: yet must I not abuse the same his goodnes in promising his protection, in requiring the same where no need is, least

To tempt God, what in this place?

I should thereby tempt him to withdraw his fauour from mee, and to giue mee ouer vnto my selfe: for the promise of his protection, is onely giuen vnto them, which obeying his will, walking in their callings, and vsing those meanes which he hath appointed, doe notwithstanding come into daunger: but not vnto them which presuming of his fauour, shall rashly attempt anye thing, either contrarye to, or without his will and warrant. But I haue not receiued anye such warrant from God my Father, that to make my selfe knowne vnto the world I should cast my selfe down from the pinnacle of the temple: therfore in refusing that ordinary meanes, which he hath already appointed to descend & come downe there-from, and by casting my selfe headlong into needles daunger, I will not tempt the Lord my God. Lo, this in effect, is the sense and meaning of this answere of Christ, wherby we are directed how to repell the like temptation, wheras before is shewed, he doth oftentimes most daungerously assault vs. When therfore he perswadeth vs vpō the ground of gods promised prouidence, to cast of all care of our selues, to refuse all labour for the prouiding

We are taught by this answer what rely to make against the like temptation.

uiding of foode and rayment: for the recouering of health, to vse no medecines: to gouerne the common-wealth in lawes, to defend the same & our selues no weapons for resistaunce, but only rest our selues in the assuraunce of his promised prouidence: Againe, when in the matter of our saluation, he encourageth vs vpon the certaintie of our eternal election, and free redemption in Christ Iesus, to cast off all care of good workes, of godly life, of holy conuersation, as nothing furthering it: & to giue ouer our selues, to the fulfilling of our owne vngodly lustes, and to the following of the filthy pleasurs of this world as nothing hindering it: I say, when wee are in these and such like things, thus tempted, wee see euen by this example of Christ, after what manner we are to repel them. *It is written, Thou shalt not tempt the Lord thy God.* Albeit all thinges whatsoeuer come from God, who is the authour of them, and giueth them vnto vs, & that of his own free mercie: yet hath he apointed vs meanes for our selues to vse carefully, euen for the bringing of these things to passe, & without the vse of which, they cannot be obtained to our good and benefit,

Although all thinges come from God, yet he hath appointed vs meanes to vse for our selues.

nefit. For the prouiding of things needfull for this life, he hath appointed labour, and hee that will not labour must not eate: for the curing of diseases, the medicine: for the gouernment of the Common wealth, lawes, and Magistrates to execute them: for the defence of the same, weapons, and souldiers to handle them: these meanes if we refuse, wee doo but tempt God, and in vaine flatter our selues with the promise of his fatherly prouidence: he wil not help those which doo not helpe themselues, except it be when they cannot help themselues. Therefore to such as bring in the example of Gods prouidence, towardes the birds of the ayre, and the lillies of the field, without their labour for their owne liuing and cloathing, as an argument for the defence of their owne idlenes, S. Augustine maketh this answere. *Si & nos per aliquam vel infirmitatem vel occupatione non possimus operari, sic ille nos pascet & vestiet, &c.* That is, if we also either by reason of anie infirmitie or busines cannot worke, he will so feed vs as he doth the birds, and so cloath vs as he doth the lillies, which labour not for any of these things: but when wee can woorke, wee must not tempt our

In worldly things pertaining to our bodies

Math. 6. 26.

Augus. de opere Monachorum cap. 27.

God, because that that which we can doo, we can do by his gift. If therefore we that tempt God in refusing labour, when hee hath giuen vs power to labour, he wil neither feed vs without our labor, neither so blesse our labor, as that thereby wee may be fed: it is therefore dangerous in these things thus to tempt God. So likewise albeit that we are in the grace and mercie of God, freely elected and chosen vnto saluation from euerlasting, freely redeemed, freely called, and freely iustified by Iesus Christ, and briefly, freely by him saued: yet are not good workes without their necessarie vse therein. Good workes indeed are neither the efficient nor the instrumentall causes of these thinges, yet are they next and immediately the finall cause of them: they are the ende of our election, for *Hee hath chosen vs in Christ before the foundation of the world, that we should be holie and without blame before him in loue*, Eph. 1. 4. They are the end of our redemption, for Christ hath redeemed vs with his owne blood, *That wee beeing deliuered out of the handes of our enemies, should serue him without feare all the daies of our life, in holines and righteousnes before him*, Luc. 1. 74. They are also

In heauenly things pertaining to our soules.

Necessitye of good workes.

also the end of our calling to the acknowledging of the Gospel, *For God hath not called vs vnto vncleannes, but vnto holines.* 1. *Thess.* 4. 7. They are also the ende of our iustification by faith: for albeit we are not iustified by good workes, yet doo good workes necessarily follow the same, *Bona opera non præcedunt iustificandum, sed sequuntur iustificatum.* That is, good workes go not before him which is to bee iustified, but they followe him which is iustified. And therfore the Apostle S. Paul calleth them, *The fruites of righteousnes*, *Philip.* 1. 11. Lastly, they are necessary vnto glorification, which necessarily followeth election before time: redemption, calling, and iustification in time, to be giuen vnto vs after time: for *If wee walke after the flesh wee shall die.* *Rom.* 8. 13. And *The workes of the flesh are manifest, which are adultery, fornication, vncleannes, wantonnes, Idolatry, witchcraft, hatred, debate, emulations, envy, wrath, contentions, seditions, heresies, murthers, drunkennes, gluttony, which things who so doth, hee shall not inherite the kingdome of God.* *Gal.* 5. 19. For the kingdome of God being pure & vndefiled, no polluted nor filthy thing can enter thereunto. Therefore altogither,

Augus. de fide et operibus cap. 14.

in vain it is for vs to boast of these things without good works: without good works wee can haue no present assurance of our election, redemption, calling, or iustification: neither can we haue any liuely hope of our glorification in the kingdome of God hereafter. Wherfore let vs take heed of this subtile snare of Sathan, let vs not turne the grace of God into wantonnes, let vs not thus tempt GOD, let vs not greeue the spirit of God, let vs not so presumptuously depend vpon, nor so securely rest our selues in the assurance of Gods fauour & mercy, as that in the mean time we forget our owne dutie: let vs not forget to bee rich in good workes, knowing that God hath prepared them for vs to walke in. Let vs be holie (euen as God is holie) in all maner of conuersation, so shal wee trust in him without presumption, so shal wee woorke out our owne saluation, and in due time enioy the same fullie to our euerlasting happinesse, which GOD grant.

The third Temptation, which is to *Idolatrie*. Albeit, that the diuel in this conflict with Christ, had now euen twise receiued the foyle at his hands: yet behold

how he still proceedeth and goeth on forwardes in his course, to bring his desire to effect: for euen againe, *Hee taketh him vp, &c.* Wherein, as in the two former, we are to obserue. First the temptation. Secondly, the aunswere. First, *The temptation* in these wordes, *Againe, the diuel tooke him vp into an exceeding high Mountaine, and shewed him all the kingdomes of the world, and the glory of them, and sayd to him, all these will I giue thee, if thou wilt fall downe and woorship me.* Wherein we may note. First, what that is, whereunto he persuadeth him. Secondly, the maner how. First, what that is whereunto he persuadeth him, *Fall downe & woorship me.* Where first appeareth the notable arrogancie of the diuel, who being but a creature, yea and that the most accursed of al creatures, yet feareth not to attempt & to persuade to be worshipped as God. Whereby wee may easily perceiue, that there is no sinne so great in it selfe, none so odious before God, none so abhominable in the sight of man, I say, none so far from the rule of reason, none so contrarie to common sense it selfe, but that he dareth impudently allure man to the liking and committing of it. None more beastlike then

The arrogant impudency of the deuill.

No sinne so great, but the diuell will persuade vs vnto it.

then Inceſt, none more brutiſh, the drunkennes, none more barbarous, then murther, none more far from reaſon, then for the ſeruant to deny and forſwear his maiſter, the ſinner, his Sauior: yet vnto theſe hath he perſuaded, and with theſe hath he ouercome, not the reprobate, but the verie elect and choſen veſſels of God themſelues. And in one worde, none more contrarye vnto common ſenſe it ſelfe, then to make a God of a diuell: yet not onlie the Heathiniſh Canaanites, but alſo euen the peculiar people of God the Iſraelites, through the ſuggeſtion of the diuel haue been ouertaken with it, for they offered their ſonnes and daughters vnto diuels. Yea, and heereunto doth hee alſo impudently endeuour to perſuade Chriſt, when he ſaith vnto him, *Fall downe & worſhip mee*. For when hee requireth and challengeth to himſelfe that thing which onely is due vnto God, & perſuadeth to haue that homage and ſeruice done vnto him, which pertaineth to no other but vnto God, doth it not follow, that hee maketh himſelfe God? But to be worſhipped with any religious worſhip, only of right and dutie belongeth vnto God: therfore who

so challengeth vnto himselfe this worship to bee done vnto him, maketh himselfe God: but this doth the diuel in this place when he saith, fal downe and worship me: therefore he would be accepted of Christ as his God: that is, that renouncing the Lord his God, who had so many waies manifested his loue vnto him, & falling from faith and trust in him, and abandoning all obedience towards him, hee should onely relie vpon him, trust in him, serue & obey him, for vnder that worship which is due vnto God, all these thinges are comprehended. And this that he may the better bring to passe, marke the pollicie of his practises. For first he dealeth with him by degrees, as appeareth by the view of the former temptations, and by the conferring of them with this. For he doth not at the first step in assaulting of Christ vnto a full and manifest falling away from God his Father, but he dealeth with him farre more circumspectly, euen by degrees. First, endeuouring to plant in his heart a doubting and distrust of his fathers loue and fauour towardes him. Secondly, stirring vp his minde to a presumptuous opinion thereof: and then thirdly, commeth

To persuade Christ vnto this he worketh by degrees.

vnto this, concerning a full and finall fai-
ling away from God his Father. And doth
not this expresse the maner of his procee-
ding in the tempting of vs? The chiefest
scope of all his assaults, wherwith he con-
tinually vexeth vs, is this, the drawing of
vs to a full forsaking & renouncing of the
Lord our God: and this is, because he see-
eth the Lordes mercy to be such towards
vs, as that he neuer forsaketh vs, vntil wee
wilfully forsake him. This therefore, that
he may the more effectually bring to passe,
hee worketh by degrees, that so by little
and little, he may so farre foorth preuaile,
as that in the end hee may bring vs to full
falling away from, and flat renouncing of
God. The consideration whereof (as wee
cannot, if we be not altogither careless of
our owne estates, but consider it) giueth
vnto vs this watchword, to looke circum-
spectly vnto our selues, no not in the ve-
rie least things, yeelding vnto the allure-
ments and persuasions of the diuel. *Dum*
paruus est hostis, interfice, saith Hierome.
That is, whilest the enemy is yet smal, kill
him: euils are to be withstood in the be-
ginning. *Seneca* giueth a reason, Epist. 117.
Non obtinebus desinere, si incipere permittas.

That

That is, if thou permittest it to beginne, thou shalt not cause it to cease, giue the diuel an inch, & he wil take an ell: if we consent vnto one wickednes, hee wil draw vs to another: if wee yeeld vnto him in the least sin, hee wil neuer leaue vntil we haue committed the greatest: yea the ende of all at the last wil be this, *Fall down and worship me*, Forsake the Lord thy God, vtterly shake off the yoke of all obedience, renounce him, abiure him, curse him to his face. Secondly, another principal point of pollicy he vseth, very perilous to declare, and this is by extenuating the greatnes of sinne, and by making it, bee it neuer so great, to seem small & of no great importance vnto vs. Sometimes indeed he varnisheth sinne ouer with the Oyle of vertue, and casteth on it the colour of honestie: as when pride, is called cleanlinesse: prodigallitie, liberalitie: couetousnes, thriftines: drunkennes, good-fellowship, &c. Sometimes againe for want of this; he causeth sinne to seeme, if any sinne, yet a small sinne, a veniall sinne, and therefore such a sinne, as no great reckoning is to be made of it, that hemay the easier allure vs vnto it, and the sooner deceiue vs with it.

To deceiue he extenuateth the greatnes of sinne.

Thus dealeth hee here with Chriſt, for albeit, that he went about to draw him vnto a manifeſt and ful forſaking and renouncing of God, a moſt fearful and damnable impietie, yet ſee, how he had cloſely couched the ſame vnder ſmoother wordes, that it might not appear vnto Chriſt how great a ſinne it was whereunto he perſuaded him: for hee ſaith not plainly, forſake God, deny him, renounce him, abiure him, for thus ſhould hee groſly haue bewraied the greatnes thereof, neither could hee euer haue hoped to haue wonne Chriſt to the committing of the ſame, being ſuch, as cannot without feare and trembling bee once thought of: but he onely ſaith, *Fall downe and worſhip mee.* As if he had ſayd, I require no great thing at thy hand, not any thing daungerous to thy bodie, not as before to caſt thy ſelfe downe from the top of this pinnacle, or headlong from this high mountaine, but onely to fall downe and worſhip me vpon this mountaine, neither any great ſinne and offence before God: it is only this, that bowing thy ſelf thou fal downe & worſhip me: thou maiſt ſerue him, beleeue in him, worſhip him, and obey him, and yet thus far yeeld vnto

me,

me, as to fall downe and worship me. See, how the diuell couertly dissembleth the greatnes of this offence, wherennto hee persuadeth Christ: & therather is it to be marked, because it is the verie course of the diuell in the tempting of vs: for the more easily to allure vs to the committing of any sinne, he vseth this deceit, to persuade vs of the smalnes of those sinnes whereunto he entiseth vs, and that therefore they are not to bee regarded of vs. But let vs take heed euen of those sinnes which he calleth the least sinnes, al sinnes, bee they neuer so small in our eyes, are great, and mortall, and damnable in the sight of God, being looked into with the eye of his iustice. Some sinnes indeed are greater then others, (for wee cannot confesse a stoical equalitie) *Quæ sint autem leuia, & quæ grauia peccata, non humano, sed diuino sunt pensanda iudicio.* That is, but which are smal, and which are great sinnes, must bee weighed not by the iudgement of man, but by the iudgement of God: not by the iudgement of man, because of the blindnes of his nature, by reason whereof, hee is not able rightly to iudge what is smal and what is great. And if this pertaineth

Augus. enchirid. ad Laur. cap. 78.

It pertaineth onlye to god to iudge which sins be litle and which be great.

neth not to the iudgement of man, because of his blindnes, much lesse perteineth it to the diuel, because of his malice: for we see, that he, euen of purpose to deceiue vs, beareth vs in hand that those are litle, which indeed are great: and if he will acount the denying and forsaking of God a smal sin, what is that which hee wil make seeme great vnto vs? Surely if hee cause any to seeme great offences vnto vs, they shall bee those thinges which are the best things, & the most accepted before God. But as for those sins which are great sinnes indeed, these wil hee cause to seeme smal in our eyes: yea the greater and the more dangerous they are, the lesse and the lesse to be regarded, he would that they should seem vnto vs. Therfore whether through the blindnes of our owne nature, or thorow the subtil persuasiō of the diuel, they seeme neuer so smal vnto vs, yea or whether they be in themselues neuer so small, yet it standeth vs vppon to take heede of them, and feare them, not onely *Quia plura sunt*, as S. Augustine speaketh. First, because they are many, and therefore although but smal, yet are dangerous: for what smaller then the sande? yet manie

What things the diuell wold haue seem great sins.

We must auoyd euen those sins which are the leastin our eyes. *August. de decem chordis. Cap. 11.*

breake

breake and sinke the ship: How smal are the drops of raine? yet they make a floud and ouerthrow houses: but also because the time wil come, that euen those smal sinnes which now seeme as mothes vnto vs, shal, and that euen by him presenting them vnto vs, shew themselues as beames in our eyes: & those which now we lightly as strawes passe ouer & regard not, shall one day by him be laid as great stumbling blocks in our waies: and they which now appeare as molehils, shall at the last present themselues against vs in hugenes as mountaines, wherewith (if Gods mercy be not the greater) our consciences which now are hardned, being seared as with an hot iron, wil be so wounded, as that dispairingly we shal cry out with Cayne, *My sin is greater then can be pardoned. Genes.* 4. 13: And this shall suffice for that which concerneth the thing it selfe, whereunto hee persuadeth Christ, euen this, *Fall down and worship me.* 1. *Tim.* 4. 2

Now secondly foloweth then the examination of the maner how, and the means whereby he worketh to bring the same to passe, and that in these wordes, *Hee tooke him vp into an exceeding high mountaine, and*

shewed

shewed him, &c. Out of which wordes being generally considered, wee see that it was couetousnes of worldly wealth & glorie, that hee vseth as the meanes to persuade Christ to fall downe and worship him. Great is the force of couetousnes, being planted in the heart of man: therefore the Apostle calleth it, *The roote of all euil.* 1. *Timoth.* 6. 10. For what euill is that which couetousnes cannot draw man vnto? for the couetous man, *Vt desideria sua impleat, quod est impossibile, & maleficia & homicidia, & obscenitatem, & quicquid est sceleris perpetrat.* That is, to fulfil his desires, which is impossible, committeth iniuries, murthers, & villany, and whatsoeuer mischief. It was the cause of the contempt of the word of Christ in the Pharisies, *Luc.* 16 14. Of disobedience in Saul. 1. *Sam.* 15. 9. Of murther in Achab. 1. *Reg.* 21. 13. Of lying in Ananias and Saphyra. *Act.* 5. 4. Of treason in Iudas. *Math.* 26. 15. Therefore the Prophet Dauid opposeth couetousnes vnto all the Commandementes of God. *Psal* 119. 36. *Encline my heart vnto thy testimonies, and not vnto couetousnes.* For as the Poet saith, *Quod non mortalia pectora cogis, auri sacra fames?* Truly I thinke nothing

The force of couetousnes.

Ambr. in 1. *Tim.* 6.

in

in the world, be it the falling down before the diuel, and the worshipping of him, be it the renouncing of God, and the losse of their owne saluation: how many be there in the world, that for the loue of riches & honor in the world, haue sold themselues bodie and soule to the diuell? Amongst which we read of one, who vpon condition to haue his desire satisfied with mony, bargained with the diuel to yeeld his bodie and his soule into his power, and therunto bounde himselfe by an Obligation written with his owne bloud, which hee gaue vnto the diuel: and therfore no meruaile though the diuell heere persuadeth Christ hereby, to fal downe and woorship him. But let vs yet more perticularly look into the words of the Euangelist, that wee may the more fully perceiue the subtile course of the diuel heerein. For first, *Hee tooke him vp into an exceeding high Mountaine.* Secondly, *He shewed him all the kingdomes of the worlde, and the glorie of them.* Thirdly, hee sayd, *All these will I giue thee.* First he tooke him vp into the mountain, that the opportunitie of the place might help forth his purpose: for as he watcheth diuers opportunities and aduauntages, as

Fox in the Acts and Monuments of the church and in the historie of Mar. Luther.

before

before is shewed, so this stil is one, the aduantage of the place: which stil putteth vs in minde to auoide and flie from all those places which may minister vnto the enemy any occasion to allure and draw vnto any kind of euil: for albeit there is no naturall inclination in one place more then in another, to stirre vs vp vnto any sinne: yet we finde by common experience, that by mans being in some places, he is oftentimes euen drawne on to doo some one wickednes or other, or by his silent beholding of it, to seeme to consent vnto it. Therefore it behoueth euery one that is godly wise, and desireth to shunne all the subtilties of Sathan, and to cut off occasion from him that greedily seeketh occasion, not to thrust himselfe rashly into all places, without makyng difference or choyce of any: but rather, what occasions soeuer he hath to go to any place, first to consider with himselfe what manner of place it is, and whether by beeing therein he may thereby be allured and drawne on to do, hear, or see any wicked thing whatsoeuer: and if there appeareth vnto him any such daunger, carefully to auoyd it, as most perilous vnto him: better it is to sustaine

We must flie from those places which we see minister any occasion to sinne. *Chrysost. in Genes. Cap. 18. Hom. 43.*

Before we go into any place, what we ar to consider of.

ſtaine ſome damage by his abſence, then to incurre this daunger by his preſence. The opportunitie which the enemy wayted hereby, was, that he might thereby the more fitly ſhewe him from the top of this mountain all the kingdoms of the world, and the glorie of them: for this hee preſently did vppon the placing him thereon (whiche is the ſeconde thing out of the wordes of the Euangeliſt, to bee noted in the meanes which the diuel vſed, to perſuade Chriſt to fall downe and woorſhip him.) This ſhewing of him theſe thinges, ſaith Luke, was *In a moment*, or *twinckeling of an eye*: whereupon ſome thinke and affirme, this temptation to be only in ſpirit and cogitation: but I rather follow the opinion of *Theophilact. in Math.* 4. ſaying: *Senſibiliter ei monſtruit in monte omnia regna, ante oculos ea apparere faciens.* That is, ſencibly in the mountaine he ſhewed him all the kingdoms, cauſing them to appear before his eyes. *Oſtendit autem ita, non vt ipſa regna, vel ciuitates eorum, vel populos, vel argentum, vel aurum videret: ſed partes terra, in quibus vnum quodque regnum, vel vniuſcuiuſq; regni ciuitas poſita erat.* That is, but he ſhewed them ſo, as that he could not ſee

Luc. 4. 5. How the diuel ſhweeth Chriſt al the kingdomes of the world.

Chryſoſt. expoſit. 2. in Math. cap. 4. homil. 5.

the kingdomes themselues, either the Cities or peoples, or siluer or gold of them: but the partes or quarters of the earth, in the which euerie kingdom, or the Citie of euerie kingdom was placed. And thus neither did the leannes of the mountaine, nor the imperfection of the humane nature of Christ hinder, but that euen in a moment hee might see all the kingdomes of the world and the glorie of them. But what doth hee shew vnto Christ? *All the kingdomes of the world, and the glory of them.* Hee putteth the best side outward, to make all appear glorious: he sheweth him the glorie of the kingdomes of the worlde, but concealeth & couereth from him the miseries and calamities ioyned with them. Euerie mans calling in the world, is ioyned inseperably with care and trouble, with sorrow and vexation: *All vnder the sunne, is vanitie and vexation of spirit. Eccle.* 1.14. And the higher the calling is, the greater the care is: the higher the honor, the greater the burthen. No worldly glorie comparable to the glorie of kings, and Monarches of kingdomes: neither is the estate of any so ful of cares, or ful of daungers. Now if the diuell had meant plainely, as he

In persuading vs to sin, the diuel sheweth vs all pleasures, but keepeth from vs the consideration of the miseries of them.

hee shewed Christ the one, so hee would haue layd open before him the others, as the glorie of the kingdomes of the world, so the troubles and dangers which are alwaies inseperably ioyned with the same: but in so doing, he thought that he should greatly haue abated the desire of Christ, from aduenturing this so great and dangerous a thing, in falling downe and worshipping him, for the gaining and purchasing of the same. In like sort, when soeuer hee would persuade vs vnto any kind of sinne, he wil euermore conceale and keep close the troubles, and calamities, and miseries, and punishments which are ioyned with them, and folow them, and onely present before vs the profites and pleasures that wee shal reape by them: and thereby it is that he so greedily enflameth our mindes to desire them, euen because he so besotteth vs, that we can see nothing but profit and pleasure by the doing of them. But alas that our eyes should bee so blinded: were wee not altogither bewitched, wee wold surely looke more narrowly before we leape, not onely into the things themselues, but also into those thinges which come by them, not only into the time present,

Let vs looke into the end of sin, it will make vs flye from sinne.

sent, but also into the time to come: not only into the beginning, but also into the end: sweet meate requireth soure sawce: there is no vice so profitable nor so pleasant, but that if we should throughly consider the cares which are ioyned with it, or the diseases which sometimes come by it, or the clog of conscience which now, or the euerlasting punishment which hereafter foloweth it, surely it would make our eyes dazell to behold it, our eares glow to hearken after it: our tongues folter to talke of it, our handes shake to touch it, our legges stagger in running after it, our hearts faint in longing for it, and briefly, our whole soules and bodies tremble in the committing of it. No maruaile therefore though he conceale the inconueniences of sinne from vs, and onely shew vnto vs the present profits and pleasures of it: for whereas the beholding of the one, terrifieth from sinne: the viewing of the other, is the most excellent mean to allure vs to the loue of it. For it is the beholding of that which is delightful, that enflameth the heart of man to desire it: through the eye, the heart is pearced. It was the beholding of the bewtifulnes of the Apple forbidden,

It is the beholding of the eye, that enflameth the desire of the heart.

bidden, that so soone moued Euah in hart to desire it, with her hand to take it, and with her mouth to eate it. *Gen.* 3.6. It was the beholding of the fairnes of the daughters of men, that enflamed the hearts of the sonnes of God borne of Seth to long after them. *Gen.* 6.2. It was the beholding of the beautie of Bethsheba, the wife of Vriah, as shee was washing her selfe, that had so soone kindled the vnlawful lust of Dauid after her, now walking on the top of his Pallace. 2. *Sam.* 11.2. And what need more examples? our owne experience confirmeth it: for looke what vnlawful thing he would haue vs desire, hee wil by some meanes or other, bring vs to the sight of it, that beholding it, wee may be the more in loue with it. Now for remedie hereof, it behoueth vs to take heed how we suffer our eyes wandringly to gaze about heere and there, in the beholding of the vain things of this world. No man can pretend that hee must looke, seeing that God hath for the preuenting heereof, giuen vs liddes to our eyes, with the which we may couer them, so that we neede not looke: and good were it for vs to vse this benefit giuen vnto vs of God to this end,

Marke this pollicie.

The remedie hereof

and not looke. Therfore this means doth Solomon commend vnto drunkardes for the auoyding of drunkennes. *Looke not vpon the wine when it is red, and when it sheweth his colour in the cup. Pro.* 23.31. This means did Iob obserue, when he said, *That he had made a couenant with his eyes. Cap.* 31.1. And therefore to this purpose Dauid prayeth vnto the Lord, *To turne away his eyes from the beholding of vanitie. Psal.* 119.37. And if for al this, wee cannot so withhold our eyes, but that stil they looke out, and behold, and wander and gaze abroad: then were it good in this extremitie, that the counsaile of Christ might take place, *If thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire. Mat.* 18.9. But it may bee obiected: if such be the danger of beholding, why then did Christ heere open his eies to behold the kingdoms of the world & the glory of them, when the diuel presented them vnto his sight? To this I answere, that neither do the words of the Euangelist enforce anie such beholding in Christ, neither if hee did, doth it with securitie allow the like libertie vnto vs: he himselfe,

Obiection

Answere.

himselfe knewe what was in him selfe, and what he was able to do of himselfe: he knewe that it was not the beholding of these things that would worke in him any vnlawful lust after them: and therfore he might with safetie open his eyes and behold them. But as for vs, we haue not this sure knowledge of our selues, we cannot, without fearful presumptiō, promise this strength vnto our own natures: we know that we carry about vs, & in vs, that naturally engrafted corrūption, which readily yeeldeth to vnlawful lusting after those thinges which it beholdeth: therefore to such as defend their beholding of vaine spectacles, by this, that they are not moued by them, *Chrysostome* maketh this answere, *Ridiculum est, quòd quidam respondent si illis spectaculis non moueri. Quid enim? an ferrei? an saxei? an adamantini sunt? an sapientiores, fortiores, sanctiores quàm Dauid? Scintilla si coniiciatur in fanum, nonne concipiet flammam? Caro nostra fanum est, & facile incendi potest.* That is, it is ridiculous that some answere, that they are not moued with these spectacles, for what? are they as hard as the yron? or as the stone? or as the diamond? are they wiser, stron-

We cannot come into places of vaine pleasures, but wee shall be infected with them. *Chrysos. in psal. 51. Hom. 1.*

ger, holier then Dauid? If the sparkle of sinne bee cast into the haye, wil it not enflame? our flesh is as the hay, and can easely be set on fire. It is therefore the not knowing or not remembring of the frailty of our natures, which causeth this careleſnes in our selues, otherwise wee would not bee high minded, but feare: and yet standing, take heed least we fall. Thirdly, hauing shewed him these things, hee promiseth them vnto him. *All these things wil I giue thee.* Or as the Euangelist Luke speaketh more fully, *All this power will I giue thee, and the glory of those kingdomes: for that is deliuered vnto me, and to whom soeuer I wil, I giue it.* And againe in the next verse, *They shalbe all thine.* Wherein he first challengeth authoritie ouer them. Secondly, promiseth the giuing of them. First, hee challengeth imperiously vnto himself full authoritie ouer all kingdomes, togither withal the glorie of them: and that first to keepe to himselfe: for *That is deliuered vnto me.* Secondly, to bestow vpō others, *And vnto whom soeuer I wil, I giue it.* Wherin we see the saying of Christ, concerning him, here fully verified in him. *He is a lyar, and the father therof. Ioh. 8. 44.* For neither

verse 7.

The diuel a lyar.

are

are they giuen him, neither can hee giue them. First they are not giuen him, neither cõmitted into his hãds. We are neither to hold that there are two gods, one the God of heauẽ, & the other the god of the earth, that the one is god Iehouah, the other the diuel: for that God which made the heuẽs & the things therein, made also the earth, and the creatures therof: he made all, and he ruleth all, & disposeth all. for *The earth is the Lords, and the fulnes therof. Psal.* 24. 1. Neither are we to thinke that those things belonging vnto God, he hath committed them into the handes of the diuel. Hee is indeed called by Christ, *The prince of this world.* And by the Apostle, *The God of this world. 2. cor.* 4. 4. but yet not as hauing anie absolute power ouer the worlde, and the things therof: but he is so called, in respect of the wicked & vngodly, of whom as the world is fully fraighted. 1. *Ioh.* 5. 19. So doth he fully *Rule in them. Ephe.* 2. 2. Wherunto agreeth the saying of S. *Augustine*, Hee is called the prince of this worlde. *Non quia dominus est huius mundi, sed princeps cupiditatum earum, quibus, &c.* That is, not because hee is the Lorde of this worlde, but prince of those desires, by which, all that

One onely God, the maker of all things.

How the diuel the prince and god of this world. *Ioh.* 14. 30

Augus. de Agone Christiano cap. 1.

is lusted after which passeth away, that they may be subiect vnto him, which neglect the eternal God, and loue vnstable and mutable things. And more plainly in another place. *Non mundi diabolus est princeps, qua significatione intelligitur mundus, vbi dictum est, & mundus per eum factus est: sed mundi est diabolus princeps, de quo mundo ibi continuo subiungit, atque ait, & mundus eum non cognouit. Id est, homines infideles, quibus toto orbe terrarum plenus est mundus.* That is, the diuel is not the prince of the world, in that signification wherein *The world* is vnderstood, where it is sayd, and the *world* was made by him: but the diuell is the prince of *That world*: of which world: hee there presently addeth and saith, and *The world* knew him not: that is, vnfaithfull men, of whom the world is euerie where ful. Further authoritie & power hath the diuel none, without especial commission directed vnto him from God, as may appeare by the example of Iob: for GOD hath not imparted the same his gouernment vnto any other, then onely vnto his eternal Sonne Iesus Christ: vnto whom it is sayd by him, *Aske of mee, and I wil giue thee the Heathen for thine inheritance, and*

August. tract. in Ioh. 95.

God hath not imparted the gouernment of this world to any other but to Christ.

the vttermost part of the earth for thy possession. *Psal.*2.8. And therefore onely Christ can truly say, *All things are giuen to mee of my Father.* *Mat.*11.23. Againe, *The Father loueth the Sonne, & hath giuen all things into his hand.* *Ioh.*3.35. And againe, *All power is giuen vnto mee in heauen and in earth.* *Mat.*28.18. Secondly, as the kingdomes of this world and the glorie of them are not the diuels, neither are from God committed vnto the diuel: so neither can hee giue them vnto whom soeuer hee wil, hee cannot giue those thinges vnto others, which hee himselfe hath not, they are the Lordes, and therefore onely the Lord can giue them vnto whom he wil. *Preferment commeth neither from the East, nor from the West, nor from the South, but God is iudge.* *Psa.*75.6. *He maketh low, and maketh high, all powers are of him, and are ordained by him.* *Ro.* 13.2. By him it is, that *Kings do reigne.* *Pro.* 8.15. *It is the most high that beareth rule ouer the kingdomes of men, & giueth them to whom soeuer he will.* *Dan.*4.22. It is he that *Lifteth vp the poore out of the dust, & the begger from the dunghill, to set him amongst Princes, that hee may inherit the seat of glorie.* 1. *Sam.* 2. And therefore the like is to bee sayd concerning

The diuel cannot giue the things of this world, to whom he will.

cerning the inferior dignities of the world togither with the riches & possessions of the same. The diuel is not the giuer & disposer of them, as the Poets fained, & as many vnfainedly beleeue: but *Euery good giuing, and euerie perfect gift, commeth from the Father of light* (not from the prince of darkenes) and *What hast thou which thou hast not receiued of him.* 1. *Corin.* 4 7. Thus sayeth Salomon, *The riche and the poore meete togither, and the Lord is the maker of them all.* *Prouerbes* 22. 2. If the diuel can giue these things to whom he wil, then also may hee take them from whom he wil: for hee that can giue, can take: but hee cannot take away from whom he wil. *Chrysost. 2. expos. in Math. Homil. 5.* *Putasne semper voluit tollere diuitias Iobe? sed non potuit, nisi quando permissus est, numquid non voluit, si potuisset tollere regnum de manu Dauid?* That is, dost thou thinke or no, that hee would alwaies haue taken away the riches of Iobe? but hee would not, vntill hee was permitted. Woulde hee not, if hee could, haue taken away the kingdome from the hand of Dauid? What good King woulde hee suffer to reigne? Or what faithful Christian could hee suffer to enioy anie worldly commoditie,

Iames. 1. 17.

If the diuel could giue he could take away at his pleasure.

moditie, if it were in his power to hinder it? But wee haue from time to time heard of, and at this day we do see, godly Kings and Princes reigne before our eyes: aboue the rest, the long continuance of the godlie reigne of Queene Elizabeth, our dread Soueraigne, in despight of the diuel and his adherentes, fullie confirmeth it. Againe, wee doo see manie godlie men of great wealth, honour, and dignitie, both in this and other Christian Commonwealthes, whose estates hee is not able by anie pollicies or powers to ouerthrow: therefore hee hath not this power to take away from whom hee list, and therefore neither can hee giue vnto whom hee will: but as Iobe truly confesseth, *It is the Lord that giueth, and it is the Lorde that taketh away.* And therefore whether these things are giuen vnto vs, or taken away from vs, wee are not to impute the same vnto the diuel, but vnto God, saying with Iob, *Blessed bee the name of the Lord, Chap.* 1. 21.

Wee see many good Kinges raigne, in despight of the diuell.

And many good men rich & honourable.

Thus then wee see how the diuel, to make his matter good, beginneth his speech with a double lye at once, arrogating vnto himselfe the Empyres of the worlde, and the power where hee list

liſt to beſtow them: whereas neither of theſe doth of right belong vnto him. Secondly, he maketh the promiſe of al theſe things vnto Chriſt, ſaying, *All ſhalbe thine, All theſe will I giue thee.* And this was very neceſſarie to perſuade, without the which, the other could but little haue preuailed. For what was this vnto Chriſt, to ſee al the kingdomes of the world, and the glorie of them? Or that they belonged to the diuel, and that he could diſpoſe them where he thought good: vnles therewithall hee might receiue ſome likelihood himſelf to enioy them: Neither was it the purpoſe of the diuel, onely to vſe the alledging of his great authoritie and power ouer al the kingdomes of the world and the glorie of them, for an argument to perſuade Chriſt to fal downe and worſhip him: but rather from the profit therof, to allure him therunto, for that if he would only fal downe and worſhip him, all thoſe thinges ſhould be his, for hee would giue them vnto him. Where obſerue the prodigal promiſe of the diuel, and al this to draw Chriſt from the ſeruice and worſhip of God, vnto Idolatry. So when he ſeeth any one of vs carefully to frame our ſelues according to du-

The prodigall promiſe of the diuel.

tie,

tie, to the seruice of God: he wil presently tel vs, that it *Is in vaine to serue God: that there is no profite in keeping his commandements, neither in walking humbly before the Lord of hostes. Malac.* 3.14. But rather that troubles, and calamities, and miseries, are the yoke-fellowes of the same: and that therefore were al our labour lost, and our time vainly spent, which should be bestowed therein. But on the contrarie part, if we wil renounce the true seruice and worship of God, and worship him, serue him, and obey him, that hee wil plentifully reward vs, that wee shal liue at ease, in pleasure, in credit: that he wil giue vs the profits, & commodities, and dignities & preferments of the world, and our hearts desires in al things: and with this hath he so bewitched the greater part of the men of this world, that they haue hearkned to his wordes, that they haue beleeued his promises, that they haue obeyed his voice. But notable is the folly, yea fearful is the madnes of these men herein, for first as is before proued, they are none of his, neither can he giue them: they belong vnto the Lord onely, he hath neither committed them vnto him, neither can hee violently

Pollicie of the diuel, to draw vs from Gods seruice.

And to allure vs to the seruing of him.

The folly and madnesse of them which beleeueth promises of the diuell.

lently take them from him. If therefore hee cannot performe his promise, it were more then madnesse to hope for it, much lesse to commit any thing whereby God may bee dishonoured, and our saluation daungered for the desire of it. Secondly, he is a lyar, and there is no truth in him, he alwaies dealeth subtilly and deceitfully with those that most beleeue him: hee promiseth much, euen golden mountains, according to the Prouerbe, but in the end, he performeth litle. He wil promise that if a man wil at his persuasion doo this or that villany, hee wil reward him with great gaine, he wil deliuer him from danger, &c. But the fact being once committed, whereby he is brought into the danger of the punishment of man, or of the iudgement of God, then he plaieth least in sight, he deceiueth them, hee forsaketh them, and leaueth them in the lurch: and therefore who will giue credit to the promises of so common a lyar and craftie deceiuer? Thirdly, he wil not giue any thing freely, but that which hee promiseth and giueth (as through the permission of God hee giueth some things) it is vppon some condition: yea, and vppon some daunge-

No truft to the diuels promise: for he will deceiue.

He giueth nothing but on dangerous conditions.

rous

rous condition, euen vpon such a one, as shall tend to the plucking vs away from God, and bringing vs vnto condemnation. If hee cannot get this of vs, wee shall get nothing of him: but woe worth those gifts which must so dearly be bought: and wo worth those promises which are made vpon such conditions. Wherefore, seeing our owne wantes, let vs rather craue the supply of them at Gods handes, whose as the kingdomes of this world, and the glorie of them they are, so doth hee giue and bestow them without controlment where he listeth: who also, as he is faithful in all his promises made vnto vs, and deceiueth vs not: so hath he mercifully promised to euerie one which truly serueth him, and asketh of him in faith, although not al the kingdomes of this world and the glory of them, yet both a far more glorious kingdome in the worlde to come, and also so much of the kingdomes of this world, and of the glorie of them, as in his infinit wisedome he (better then we our selues) seeth needful for the setting foorth of his owne glorie, the releeuing of the necessities of our bodies, and the furthering of the saluation of our soules. As for those pleasant

In al wants we are to seeke supply at gods hands.

enchantments of the diuel, but let vs ſtop our eares, cloſe our eyes, and harden our hearts againſt them, that they bewitch vs not: ſtoutly anſwering with Chriſt Ieſus, and ſaying, Auoyd Satan, &c. which is the ſecond part of the third temptation:

2. *The Anſwere*, which is in theſe words, *Auoyd Sathan: for it is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* Wherin he anſwereth, Firſt to the Perſon. Secondly, to the matter. Firſt, *To the Perſon*, when hee ſaith, *Auoyd Sathan.* Where firſt obſerue the name and title giuen vnto him, *Sathan.* It hath pleaſed the Lord in the ſcriptures to giue vnto him many names and titles, more then may quickly or eaſily be reckoned vp or numbred of vs: as when he is called, a Lyon, a Dragon, a Diuel, a lyar, a murtherer, Satan, &c. And to what end ſerue al theſe? Euen firſt, that in theſe manifold names we might learne his manifold deuiſes, and manner of dealings, according to that of the Poet, *Tibi nomina mille, mille nocendi artes*: For the one import the other. Secondly, that by theſe names, hee might bee the more odious vnto vs, and the more abhorred of vs: for vnto whom is not the Lion

Why God hath giuen the diuel ſo manie names in the ſcriptures.

and

and the Dragon fearfull: and of whom is not the lyar & murtherer hated: and with whom is not an aduersarie (which this word *Sathan* signifieth,) auoyded? For thus doth Christ our Sauior here cal him, and therefore biddeth him auoyd. Sathan had here thought to haue concealed himselfe, according to the maner of Iuglers and deceiuers, who deale by slights, to the end that their deceit might not be known of them whom they go about to beguile: for hee hath (as you see in this historie) transformed himself into many fair forms, and hath made many goodly shewes, that he might deceiue Christ, but all in vaine: for hee looketh into him, and espieth him who he was, and bewrayeth him, and calleth him by his name, according to his nature, Sathan. As if hee had sayd, thou bearest the countenance of a friend in giuing of counsaile, thou pretendest godlines in alledging the scriptures, thou challengest to thy selfe the Empire of the whole world, as if thou wert the prince and god thereof: but I know who thou art, euen *Sathan*, that auncient and common enemy of God and man, and therefore auoyd. And how did hee come to the knowledge

hereof? was it by the power of his Godhead, whereby he knoweth all things? no: so only, but also by the considering of the nature of those things whereunto he persuaded him, which he saw to be not agreeable to his vocation, but contrary to the wil and word of God his Father. In lyke sort, notwithstanding al his subtil sleights wherewith he closely goeth about to deceiue vs, full easily shall we know him, and be able to discerne him for all his false colours, when hee commeth to assault vs, if wee vse that wisedome which pertaineth vnto vs: for if hee persuade vs vnto anie thing, contrary to the expresse wil of God reuealed in his holy word, and contrary to the same vocation wherein we are placed of God, then may wee know for a certaintie that he is Sathan, and therfore boldly with Christ we may giue him the repulse, saying, *Auoyd Sathan.* Again, herein wee may note, the great and feruent zeale of Christ in the reprehending him, and repelling of him, when hee saith vnto him, *Auoyd*: which is a word betokening an indignation, and impatiencie of mind. Great was the naturall mildnes of Christ, of whō it is said, *A bruised Reede shall he not breake,*

We shalbe able easily to discern the diuel, for all his sleights.

The feruent zeale of Christ.

Esai. 42. 3
Ma. 12. 20

and

& smoking flax shal he not quench. And how great his mildnes was, it appeareth not onely in his patience being reuiled, & persecuted, & crucified: for *When hee was reuiled, he reuiled not againe: when he suffered, he threatened not.* 1. *Pet.* 2. 23. but also euen in this conflict which he had with the diuell: for in the two former temptations we see euidently, with what mildnes hee stil answered, although he had to do euen with the diuel himselfe. But now behold how euen contrarie to his nature, he breaketh out into great indignation: for hearing the diuel thus farre to proceed, as to challenge vnto himselfe that glory which onely belonged vnto God, and to tempt him vnto the renouncing of God, he forgetteth his former mildnes, and with great impatiencie breaketh foorth into these words, *Auoyd Sathan:* for he could by no meanes abide to heare God his Father so greatly dishonoured, by so vile a creature as this was: so tender was he ouer the glorie of God, and so zealous in the maintenance & defence of the same. *Irascitur illi dominus quando videt illum ea quæ dei sunt sibi vendicantem, & dicentem, hæc tibi dabo vt propria.* That is, the Lorde is angrie with him,

The cause of his wrath.

Theophilact. in Mat. 4.

him, when he seeth him challenge to himselfe those things which are Gods, & saying, These will I giue thee as my owne: which teacheth vs how farre the bounds of Christian meeknes and patience ought to extend it selfe, euen to our owne priuate iniuries, but not vnto those which are to the dishonor of God. In our owne priuate matters, albeit iniuries are offered vnto vs, wee ought still to retaine inward patience of minde: in reproouing them which haue offered and done the iniuries, we are to vse all lenitie, gentlenes, meeknes and long suffring: and not *Auenge your selues, but giue place vnto wrath: for it is written, vengeance is mine, and I will repay, sayth the Lord.* *Rom.* 12.19. that thus wee may ouercome euil with goodnes, and if it may bee, reduce them to peace and loue with vs. But in the cause and quarrell of God, that is, seeing him dishonoured and blasphemed, wee ought not in any case to bee meeke, quiet, silent, or patient: for what natural sonne is he, who can patiently hear his father dishonored? or what louing subiect is he, who can with quietnes endure to haue his king or prince blalphemed? how impatient was Abeshay in hearing Shemei

How farre the bounds of Christian patience ought to extend.

To the bearing our owne iniuries.

But not to the forbearing of those which are done vnto God.

mei come out and curse Dauid? He wold presently haue runne vpon him, and haue slaine him, had not Dauid himselfe staied him. *Why should this dead dog curse my Lord the King? Let me go I pray thee* (saith hee) *and take away his head.* 2. *Sam.* 16. 9. And how much lesse then can anie Christian with patience, heare or see either in word or deed, the king of heauen and earth dishonored, cursed and blasphemed by the vngodly? We oftentimes vnawares fall into the companie of the vngodly, yea sometimes wee are enforced to bee amongst them, who most desperately abuse God, and dishonor him many waies before our eyes. And how shall wee now behaue our selues? shall we sooth them? shall wee be patient or silent? God forbid: for what were this, but to bee partakers of other mens sinnes? For our silence, betokeneth our consent: and our not rebuking, our liking of the same. More therefore to be embraced, is the counsaile of *Chrysostome* in this case. *Si quempiam in biuio aut foro blasphemantem audieris, accede, increpa: & si verbera infligere oporteat, ne recuses, &c.* That is, if thou hear any man either in the way or in the market, blaspheming God,

Howe we are to behaue our selues amongst tho.. which dishonor and blaspheme God.

goe vnto him, rebuke him: and if it bee needfull to beat him, refuse not, strike him on the face with thy hand, stop his mouth: by thy striking him, sanctifie thy hand: and if any accuse thee for it, and draw thee into prison, follow him: and if the Iudge will punish thee, say with boldnes (for thy defence) that hee hath blasphemed the King of Angels. This was the impatiency of Moses (though otherwise verie milde) in the cause of God: when, descending out of the mount from the Lord, hee saw the Idolatry of the people in worshipping the golden Calfe, which they had caused Aaron to make in his absence: for hauing the two tables of stone, wherein the Lorde with his own finger had engrauen his commandements, for verie anger hee flung them downe on the grounde and brake them. *Exod.* 32. 29. This was the zeale of Phinees, in killing of the Israelite and the Madianish woman, as they were committing the filthy act of fornication. *Num.* 25. 8. Of Eliah, in killing the Priests of Baall, 1. *Reg.* 18. 40. Of Paul and Barnabas, who when they of Lystra would haue sacrificed vnto them, they seeing the same, rent their cloathes for anger, and running in amongst

Examples of the Saints of god.

mongst them, sayd, O men why doo yee these things? yea euen amongst the wicked themselues, the verie name of blasphemie against God was odious: neither could they abide to heare that God shuld openly bee blasphemed. For when false witnesses through the suborning of Iezabel, came in and testified against Naboth, that he had blasphemed God & the king, the people hearing the same, being mooued with wrath thereat, neuer tarried for iudgement, but presently carried him out of the Citie, and stoned him with stones, that he died. 1. *Reg.* 21. 13. So when Christ standing before the high Priest, sayd, that hereafter they should see the son of man sitting at the right hand of the power of God, and come in the cloudes of heauen: the high Priest, supposing the same to haue bin blasphemy, rent his cloaths, and sayd, he is worthie to die: and thereupon the people hauing indignation therat, did spit in his face and buffet him, and smot him with roddes, &c. Loe, thus hath the blaspheming of God from time to time, not only amongst the godly, but also euen amongst the wicked themselues, bin had in detestation, and the committers of the

Act. 14 14. Examples of the wicked themselues.

Matth. 26 65.

same sharply punished, and right worthily should it be had in great detestation, that God should any maner of way be robbed of his honour, and be blasphemed, and of all others deseruedly to be punished: for well saith Saint *Augustine*, *Non minus peccant, qui blasphemant Christum regnantem in Cœlis, quàm qui crucifixerunt ambulantem in terris.* That is, no lesse do they sinne which blaspheme Christ reigning in heuen, then they which crucified him walking on the earth.

The greatnes of the sin of blasphemie. *August.* Then none that feare God, can like of the course of our Martinists, and other seditious libellers, spitting out their venome against the godly gouernors of the church of England, not being able to answere the matters in controuersie betweene them.

2. *To the matter.* For without this, the other had not been any full answere. For answere to a matter in controuersie, it is not sufficient to lash out hot reproaches against those which are the persons against whom wee contend, vnlesse therewithall we directly answere to the matter about which we contend: and far are they from the spirit of Christ which take this course, yea, had they with Christ to make answer vnto Sathan himselfe, or as iust cause against them, as hee had against him. Our Sauiour Christ directly and fully maketh answer to the matter it selfe: and so vtterly ouerthroweth the temptation of his aduersarie. Which answere, he again draw-

eth

eth out of the holie ſcriptures, confuting him by the word, whom hee could haue confounded by his power: the reaſon hereof is, that heereby wee which are his, might alſo learne how to confound him, euen by the ſcriptures: for it pertaineth vnto God to confound him by power: as for vs, wee muſt ouerthrowe him by the ſcriptures. Concerning the place it ſelfe whereunto Chriſt alludeth, & frō whence he draweth his anſwer, is again the booke of Deutronomy, the ſixt and tenth chapters. 16. & 20. verſes: In both which, theſe wordes are written, and ſpoken by Moſes to the houſe of Iſrael, *Thou ſhalt feare the Lord thy God, and ſerue him:* which wordes Chriſt now applieth vnto his purpoſe, for anſwer vnto this temptation of the diuel. But here it may ſeeme, that hee hath not rightly vſed theſe words in the allegation of them, and that in two reſpects. Firſt, becauſe he hath chaunged the word *Feare*, into the word *Worſhip*. For whereas in theſe places Moſes ſaith, Thou ſhalt *Feare* the Lorde thy God: Chriſt chaungeth the wordes thus, Thou ſhalt *Worſhip* the Lord thy God. But for anſwere hereunto, and for the ſatisfying of the ignorant herein, it

Why chriſt ſtil anſwereth by the ſcriptures.

is

Not euery chaunging of the text, is a falsifying of the text.

is to be vnderstood, that not euerie changing of the text, is a falsifying of the text: but it is the changing of the sense, and not the changing of the wordes that falsifieth the text: for the life of the scriptures, and the purity of them, consist in the sense, not in the word. But Christ herein, only changeth the word, and not the sense: therfore in this chaunge, is no falsification or corruption, or abuse of the text. For when he chaungeth the word *Feare*, into the word *Worship*, in diuers words hee still retaineth the same sense: for the one necessarily belongeth vnto the other, and in the one is the other comprehended: for neither can any man truly feare the Lord, which worshippeth him not also: neither can anie man truly worship the Lord, if hee therewithall feare him not. All the difference which can be found between these words, is as much as is betweene the cause and the effect: for the feare of the lord, is the cause of the worshipping of him: and the woorshipping of the Lord, the effect issuing out from the fearing of him. And yet did not Christ without cause chaunge the word: which was in respect of the former words of the diuell, vsed vnto him in this temptation,

The changing of the word fear, into the word worship, no corrupting of the text, and why?

Why christ changeth the word.

tation, perſuading him to fall downe and *Worſhip* him. Wherefore, that he might anſwere him with the ſame word, hee chaungeth the word *Feare*, into *Worſhip*, ſaying, It is written, *Thou ſhalt worſhip the Lord thy God.* Secondly, it may ſeeme that hee corruptly alledgeth the text, in that hee addeth ſomewhat vnto the ſame: for whereas Moſes in thoſe places ſaith to the houſe of Iſrael, *Thou ſhalt feare the Lord thy God, and thou ſhalt ſerue him:* Chriſt hereunto addeth, the word *Onely*, ſaying, *And him onely ſhalt thou ſerue.* The Lorde in diuers places, *Deut.* 4. 2. & 12. 32. gaue a ſpeciall charge vnto his people to take heed either of adding too, or taking from his word, ſaying: *Yee ſhall put nothing vnto the word which I commaund you, neither ſhall yee take ought therefrom.* And there is a fearfull threating vnto ſuch violaters of the word of God denounced. *Apoc.* 22. 18. *If anie man ſhal adde vnto theſe things, God ſhal adde vnto him the plagues that are written in this booke: and if any man ſhal diminiſh of the words of this booke, God ſhall take away his part out of the booke of life, &c.* So odious a thing is it in the ſight of God, either to adde too, or to take from his word. But as for chriſt, herein

A dangerous offence to adde too, or take from the word of God.

1. Tho addeth too the word.

herein he addeth nothing vnto the word, for he onely is to be ſayd truly to adde to the word, which putteth too anie thing contrary to the true ſenſe of the word: and not hee, that addeth more wordes for the more plaine expoſition of the word: for then might all expoſitions, Paraphraſes, Homilies, and Sermons, be accounted additions vnto the word, & ſo come within the daunger of that curſe which God forbid ſhould once be thought of vs. But Chriſt addeth not any thing vnto thoſe wordes of Moſes, which corrupteth and contrarieth the true & natural ſenſe, onely, he more plainly expoundeth the words of Moſes: therefore in this addition, hee falſifieth not the word by adding therunto. The which ſhall plainly appeare by conferring of place with place, other places with theſe: (which I ſhewed to bee moſt needfull for the knowledge of the truth of the ſcriptures). For albeit, it is onely ſayd in theſe words by Moſes, that God muſt be feared, worſhipped, and ſerued: yet when he ſaith in theſe words immediatly following in the ſixth Chapter. *Ye ſhall not walke after other Gods, after any of the gods of the people round about you: for the*

Lord

Lord thy God is a iealous God among you, &c. *Deut.* 6. 14. and when the Lord himselfe deliuering his law to the people of Israel, in the first & second commandements of the first Table, concerning his seruice and worship, gaue them in charge, that they should neuer haue anie other Gods before him, neither woorship anie other but him. *Exod.* 20. 4. 5. What can more truly bee inferred hereupon, then this which Christ here saith, that the Lord our God must *Onely be worshipped and serued*? And therefore neither heerein did Christ our Sauior falsifie the words of the scriptures in the allegation of them. Wherby we are also as iustly defended from that moste slaunderous accusation of those of the Church of Rome, who hearing vs teach out of the holie scriptures, That *Man is iustified before God (Onely) by faith without the works of the law*, cry out against vs with open mouth, that wee corrupt and falsifie the scriptures therein, for that in no one place it is to bee found affirmed, that wee are *Onely* iustified by faith. But when the Apostle in so many places of his Epistles saith, that *Wee are iustified by faith without the workes of the law*. *Rom.* 3. 28. Again, that

A defence of the doctrine of iustification by faith onely.

We

*We are ſaued by grace through faith, not of workes. Ephe.*2.8.&c. What can more fully be inferred hereupon then this, that wee are iuſtified by faith only without works? & that workes haue no place in the worke of our iuſtification? Heereupon it was, that *Ambroſe* ſaith, *Sola fide iuſtificati ſunt, dono dei.* That is, they are iuſtified by faith onely, by the gift of God. And *Baſil*, *Sola fide in Chriſtum iuſtificamur.* That is, we are iuſtified onely by faith in Chriſt. Wherefore I doubt not, but they may as iuſtly find fault with Chriſt in the one, as blame vs for the other: for as Chriſt ſeeing all other Gods forbidden to bee worſhipped and ſerued, truly ſaith, that God onely is to be worſhipped & onely ſerued: ſo we ſeeing all workes by euident teſtimonie excluded from Iuſtification, therefore truly ſay, that wee are iuſtified onelie by faith. Now in this anſwere, hee moſt fully ouerthroweth that which his aduerſarie had perſuaded him vnto, for that none might be worſhipped but onely God: and that therefore he ſhould not only offend in worſhipping him in ſteed of God, but alſo, if with God hee ſhould worſhip him alſo: and that therefore he would not for

Ambroſ. in Rom. 3 *Baſil Homil. de Humilitate.*

all

all the kingdomes of the worlde and the glorie of them, fall downe and worship him. This then is necessarily to bee held for a principle of Christian religion, that God onely must be worshipped: hee that ouerthroweth this, shaketh all. God will be worshipped with all the soule, & all the minde, and all the powers and strength of them, and with the bodie, & all, the members of the same: hee hath made both, and redeemed both, and therefore of right, hee challengeth the woorship of both: I speake of a religious worship and seruice: Wee may and ought to worship and serue men with all maner of ciuil woorship and seruice, so farre foorth as their vocation & our condition requireth. The Prince, the inferiour Magistrate, the Minister of the word, our parentes, maisters, and Elders, must be worshipped and serued, so far as nature bindeth, the law requireth, and the word of God alloweth: but as for any religious worship, we can giue it vnto none but vnto God alone, without sacriledge: for hee himselfe hath imparted it vnto none, but hath wholy reserued it vnto himselfe: he will admit no partners, he wil haue all or none. Hee wil not commu-

A necessarie principie in religion, that God onely is to bee worshipped.

Ciuil worship, may and ought to bee giuen to others.

God communicateth his worship to none.

nicate it, First, vnto the diuels: for *What concord hath Christ with Beleall.* 2.*Cor.*6.15. *Yee cannot drinke of the Cup of the Lord, and of the cup of diuels: ye cannot be partakers of the Table of the Lorde, and of the table of diuels.* 1. *Cor.* 10.21. Secondly, not vnto Idols: therefore saith Eliah to the people of Israel, which worshipped both the Lorde and Baall too. *How long halt ye on two opinions? If the Lord be God, follow him: but if Baall be hee, then go after him.* 1.*Reg.*18.21. And we read *Eccle.*20.39. how the Lord dispised and abhorred the sacrifices of the house of Israel, because that to them they ioyned sacrifices vnto Idols, saying, *As for you, O ye house of Israel, goe ye & serue euery one his Idoll, seeing that ye will not obey mee, and pollute my holie name no more with your gifts, and with your Idols.* And how greeuous desolation the Lorde threatneth against Iudah & Ierusalem, because they both worshipped the Lord & Malchā, appeareth in the first Chapter of Zephaniah the Prophet. Thirdly, not to the Angels, not to the Saints: for albeit that they are entirely beloued of him, yet hath hee kept this honor from them. Therefore concerning the angels, the apostle giueth it in charge,

to looke, that *No man at his pleasure beare rule ouer you by humblenes of minde, and worshipping of Angels. Coloss.* 2.18. Therefore the Angel of God refused this worship to be done vnto him: for when Iohn fell before his feete to woorship him, hee forbad him, saying, *See thou doo it not: for I am thy fellow seruant, and one of thy brethren, which haue the testimony of Iesus, worship God, &c.* And the same is to be said, concerning the saints in heuen: *Honorandi sunt propter imitationem, non adorandi propter religionem,* saith *Augustine.* That is, they are to be honoured for immitation, not to bee woorshipped for religion. As for that distinction of *Doulia* and *Latria*, forged by those of the Church of Rome, it is altogither vaine and ridiculous: the same woorship which they cal *Doulia*, they giue to Saints, their reliques & Images: but that which they call *Latria*, they referre onely vnto God. But marke, and you shall easily see the vanitie heereof. For first it is sufficiently knowne to those, whiche are but meanely acquainted with the Greeke tongue (whence these words are borrowed) that these wordes are indifferently vsed in the scriptures, when the worship of

Apoc. 19. 10.

Augus. de vera religione. cap. 55.

The Popish distinction of Doulia & Latria, vaine and dangerous

God is ſpoken of: as may appeare, *Act.* 20. 19. *Rom.* 16, 18. 1. *Theſ.* 1. 10. In all which places the Apoſtle S. Paule ſpeaking of the worſhip of God, vſeth the word δουλεία, and not λατρεία. And therefore the word of God acknowledgeth no ſuch diſtinctiō. Secondly, they know that the word *Doulia* is more then *Latria*: for whereas that ſignifieth that ſeruice, which is not onely outward, but alſo inwa rd: this importeth onely an outward ſigne of reuerence and worſhip: and therfore, what were this, but to attribute more vnto the Saintes, then vnto God? and to woorſhip the creature before the Creator? For none can doubt but to ſerue, is more then to worſhip? we will not refuſe to worſhip thoſe, whom we will refuſe to ſerue: but thoſe whom wee will willingly ſerue, wee wil alſo willingly worſhip. Wherfore moſt improper, yea & not without ſacrilege, is this their diſtinction. Thirdly, to ende this controuerſie, the word which Chriſt our auiour (according to our Euangeliſt) heere vſeth, doth fully ſerue: for here is a word vſed, which importeth not ſo muche as either δουλεια or λατρεια, euen the worde προσκυνέω which ſignifieth as much as *Congenuto*, or *Genua*

Hecto:

Hecto, which is no more but the bowing of the knee; and yet doth hee also euen challenge the same to be of dutie onely ascribed vnto the Lord, neither would hee for al the kingdomes of the world, and for all the glorie of them, giue the same to any other. Whereby we learne, that all religious worship, with all signes and tokens thereof, whether in word or iesture, bee it but either the lifting vp of our handes, or the bowing of our knees, are not to be giuen vnto any, but onely vnto God: much lesse then may wee pray vnto the Saintes, build Temples vnto them, goe on pilgrimage to their Images, offer before their reliques: the word of God alloweth it not, they require it not, the Church of God in the purest estate thereof vsed it not. If therefore any challenge this worship to himselfe, hee is neither Angel nor Saint: or if any require it in the behalf of any Angel or Saint, hee speaketh not by the instinct of the spirite of God, but by the instigation of the diuell, whose doctrine wee see this is, *Fall downe and worship me*. For hee careth not whom we worship, so we worship not God, because that God is onely to be worshipped.

The third part.

THe *finall euent following theſe temptations*: which is to bee conſidered in two things. Firſt in the flight of the diuel. Secondly, in the miniſtration of the Angels.

Firſt, *In the flight of the diuel.* For as hitherto hee was wauering, neuer ſtanding vppon certaine ground: ſo now hee flieth away, *Then the diuel left him.* The Euangeliſt *S.* Luke yet more effectually ſpeaketh concerning this flight. *Luc.* 4.13. *When the diuel had ended all the temptation, he departed from him for a ſeaſon.* This is that which the Apoſtle Saint Iames ſaith, *Reſiſt the diuel, and he will flie. Iam.* 4.7. Where hee is reſiſted, he ouercommeth not: but where he preuaileth, it is for want of reſiſtance, and the more roughly we encounter him, the ſooner he flieth from vs. For he is not like vnto thoſe beaſtes which may bee wonne and ouercome by long ſuffering & gentle vſing, but the more we yeeld to him, the more he approcheth vpon vs, & the more hotly aſſaulteth vs, and the more daungerouſly preaſſeth to vs. So long as Chriſt anſwe-

The more roughly we reſiſt the diuel, the ſooner he flieth.

answered him with mildnes and gentlenes, he stil continued his presence, and renued the conflict: but now hauing sharply reencountred him, the diuel left him: therefore the Apostle S. Peter willeth to resist him *Strongly*. 1. *Pet* 5.9. And the Apostle Saint Paul, therin not once to *Giue place vnto him*. *Ephes*. 4.27. for that so wee shall the more easily ouercome him, and he will the sooner flie from vs. But yet in these words of the Euangelist Saint Luke, two things are moreouer to be obserued in this flight of the diuell. First the time when hee departed. Secondly, how long. First, *The time when he departed. Then.* saith our Euangelist: but S. *Luke* pointeth out the time more plainly, saying, *When the diuel had ended all the temptation, hee departed from him*, that is, all those wherewith his father suffered him to tempt him, and to be tempted with, when he was led by the spirit into the wildernes: these temptations beeing finished, the diuell departed. That the diuel tempteth any of vs, it is alreadie shewed and prooued, to bee by the permission and appointment of God, and so also is the measure of them appointed of God himselfe: the diuel cannot tempt

whom hee will, nor how hee will, nor how long he will, he hath his boundes set, and his commission limited, with all these circumstances God measureth vnto euery one the cuppe of his afflictions, vnto some more, vnto some lesse, of which all must drinke, for whom it is measured out, vntill the cup be emptie, the diuel powreth out: but then he must restore the cup into the hands of God, of whom hee had it: for he can proceed no further. Is any of vs then any way tempted, afflicted or troubled, outwardly or inwardly? It is our duties to bee patient. Bee our temptations long? are they tedious? yet let vs not faint, nor repine; nor appoint God a time for our deliuerance, it is not for vs to know the times and the seasons which the lorde hath kept in his owne power: but rather possessing our soules in patience, wait the time which hee hath appointed, saying, as in the Psalme: *Euen as the eyes of seruants looke on the hand of their maisters, and as the eye of a mayden, to the hand of her mistresse: so our eyes wayt vpon the Lord our God, vntill he haue mercy vpon vs. Psal.* 123.2. For hereof wee may fully assure our selues, that the continuance of our temptations or other

The diuel hath his commissi-on limited.

God mea-ureth to uery one, he cup of fflictions

comfor-ble con-deration, tedious mptati-ns,

afflictions,

afflictions proceedeth from this, that the cup which the Lord himselfe hath measured out for vs, is not yet emptied: and not from any other cause whatsoeuer. As for the cup it selfe, it was measured with infinite wisedome: *For hee will not aboue that we are able, suffer vs to be tempted.* 1. *Cor.* 10. 13. Hee measureth them according to the greatnes of our abilities to endure them: he neuer ouerburdeneth vs, he laieth on vs no more then hee seeth conuenient to his owne glorie, and our owne saluations, to which hee hath alwaies a speciall regard in the tempting and afflicting of vs. For that the diuel at any time, after any sort, or in any measure tempteth vs, it is to these endes: and when hee hath tempted vs so farre as God in his diuine wisedome seeth most expedient vnto these ends, then the diuell departeth from vs, yet not of himselfe willingly, but by the power of God who repelleth him and driueth him from vs. *Diabolus enim quàntum ad se, nunquam cessaret tentans: nec enim habet alium actum. Non manducat, non bibit, non dormit, non opus aliquod aliud operatur, nisi vt tentet, vt fallat, vt subuertat, &c.* That is, for the diuel of himselfe, tempting, would neuer ceasse:

Whence it is, that the diuel at any time departeth from vs. *Chrysos. 2 expos. in Mat. homil. 5.*

ceaſe : for hee hath not any other worke, he eateth not, hee drinketh not, hee ſleepeth not, he worketh not any other work, but that hee may tempt, that hee may deceiue, that hee may deſtroy : this is his meate, this his honour, this his ioy: therefore hee is neuer wearied in the doing of euil: but the power of God repelleth him: although he permit him a while to tempt vs, for the triall of our faith, &c. yet (at the laſt) hee repelleth him, becauſe of the weakenes of our nature.

Secondly, *How long* beeing departed from Chriſt, he remained from him: not for euer, but *For a ſeaſon*. This conflict being ended, the ſiege raiſed, and the enemy departed, yet there was no certaine nor continuing peace, it was onely for a little ſeaſon: and then againe the diuel approached, and the battaile renued, as is alreadie declared. So long as wee continue in this world, wee are to looke for no peace: for vntil the ende of the world, the diuel ſhall not be troden vnder foote. Therefore if at any time we do through the mercie of God enioy quietnes from Sathans temptations, let vs know, that it will not laſt euer, it is onely for a litle ſeaſon, that

Why God at any time giueth vs eaſe from temptation.

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we enioy this benefit at Gods hand, it is, not to make vs ſecure, but partly to make vs the more able to endure the battaile afterwardes: and againe, partly, that by the conſideration of the timely and ioyfull euent which wee haue alreadie had by the power of our God in that which is paſt, we may haue our hope confirmed in the aſſurance of the like, in that which is to come: for it is *Experience that bringeth foorth hope*: *Rom.* 5. 4. Or at the leaſt wiſe, the confirmed hope, beeing alreadie placed in our hearts, as our faith, ſo our hope laboureth with many imperfections, and hath need to be cõfirmed: the moſt excellent means whereof, is experience of Gods mercy alreadie receiued. The ſicke man, yeeldeth himſelfe into the handes of the Phiſitian, and patiently beareth whatſoeuer he putteth him vnto, in hope of recouerie: but yet hee retaineth in himſelfe a feare, becauſe as yet he hath had no experience, either of his power, or of his faithfulnes: but being once recouered, and reſtored to his health, and thereby, hauing experience of both thoſe in him, albeit hee fall into the like againe, his hope is ſo confirmed therby, as that how ſoeuer hee deale with him,

Our hope wanteth confirmation.

The moſt excellent meane to confirme our hope.

yet

yet hee feareth nothing. And so fareth it with the children of God, in the time of temptation, and of whatsoeuer affliction: they do commit themselues into the hãds of God, they patiently beare whatsoeuer it pleaseth him to laie vpon them, in hope that hee wil doo no more then shalbe to their benefite: yet this their hope at the first is not so firme, but that sometimes they wauer in it, and doubt of it. But hauing had once experience of his power & mercie, not onely in their protection, but also in their deliueraunce, thereby the hope is so confirmed in them, that though they fall into the like, or into any other afterwardes, they wauer not, they distrust not. This was that which caused Iob confidently to say in the midst of his miserie, *Though hee should slaie mee, yet will I trust in him. Iob.* 13.15. That comforted Dauid in the midst of all afflictions, when hee sayd, *In the multitude of my thoughts in my heart, thy (former) comforts haue refreshed my soule. Psal.* 49.19. And that which confirmed the hope of Paul concerning his future deliuerance, yea euen then when he doubted of life, and had receiued the sentence of death in himselfe. 2. *Cor.* 1. 10. And this is

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the cause wherefore the Lord sometimes deliuereth vs from tribulations & temptations, for a litle season.

2. *In the ministration of the Angels vnto him:* It was a great comfort vnto Christ, after these temptations, to haue the enemy repelled, euen as it is for a Cittie to haue after long keeping in, the siege raised: and yet neither is this all the comfort which followed: but the Euangelist maketh mention of another, *The angels came and ministred vnto him.* The angels of God are appointed to attend vppon Christ, as the seruants vpon their master, and therfore no doubt, but they stil dutifully offered the faithful execution of their Office vnto him: but yet in the time of this conflict, they did not shew themselues vnto him: not that they were violently kept backe from him by the diuel, for that was beyond his power to doo, neither that now being in trouble they refused their seruice, for that is contrary to the puritie of their nature: but this was done by his consent and appointment, that so alone hee might encounter with the enemie of mankinde. Thus saith *Chrysostome. Quamdiu fuit in conflictu positus, nequaquam eos apparere*

What was become of the Angels in the time of the conflict.

Chrysos. in Math. Homil. 13.

parere permisit: ne scilicet ante victoriam superandum fugaret. That is, so long as hee was set in the battaile, hee suffered them not to appeare: least before the victorie he should put him to flight, that was to be ouercome: for hee would not haue abidden the sight of the Angels, their presence would haue taken away al hope of the victorie. But now, the victorie being gotten, & the enemy being put to flight, *The Angels come to minister vnto him*: what they ministred vnto him, is not here expressed by the Euangelist: but it was no doubt, both spirituall comfort, reioycing for the victory which hee had gotten, as they did before for his birth. *Luc.* 2 3. and bodily comfort withal, by supplying those things which now hee wanted: for both these comfortes his humane nature required. See then the benifite of obedience vnto Gods will, and of couragious resistance of the temptations of Sathan, he would not rashly put in triall the assistance of the Angels. neither the care of his father toward him: but now the enemy being lawfully ouercome, the Angels come, & witnessing his fathers care towards him, comfort him: hee would not distrustfully by vnlawfull

What the Angels now ministeer to Christ.

The benifit of obedience, and constant resistance.

vnlawfull meanes prouide for his relieſe being hungry, and therfore now behold, the Angels come, and miniſter vnto him. He would not diſhonor his father, for all the honor of the world: and behold, hee is honored of the Angels themſelues: they come vnto him, and not onely woorſhip him, but alſo ſeruiceably miniſter vnto him. And now what is the vſe of this? euen the comfort of euerie Chriſtian conſcience. *Vt tu diſcas quòd te quoque poſt confectam de diabolo victoriam, angeli repenti ſuſcipiant, plaudentes tibi, teq; ſtipatorum vbique more comitantes.* That is, that thou mightest learne, that after thy victorie gotten againſt the diuel, the Angels will alſo receiue thee, and reioycing with thee, euerie where accompanie thee as it were a guard. For euen to our comfort alſo are the Angels empolied of God: *For are they not all miniſtring ſpirites, ſent foorth to miniſter for their ſakes, which ſhalbe heires of ſalvation?* *Hebr.* 1.14. Chriſt ſpeaking of the faithful, ſaith, *That their Angels alwaies beholde the face of his Father.* *Mat.* 18.10. And at the time and houre of death, they alwaies ſtand by them appointed of God, to carry their ſoules, departing from their bodies,

The vſe hereof.

Chryſoſ. in Math. Homil. 13

Angels appointed of god for the comfort of the faithfull.

parere permisit: nescilicet ante victoriam superandum fugaret. That is, so long as hee was set in the battaile, hee suffered them not to appeare: least before the victorie he should put him to flight, that was to be ouercome: for hee would not haue abidden the sight of the Angels, their presence would haue taken away al hope of the victorie. But now, the victorie being gotten, & the enemy being put to flight, *The Angels come to minister vnto him*: what they ministred vnto him, is not here expressed by the Euangelist: but it was no doubt, both spirituall comfort, reioycing for the victory which hee had gotten, as they did before for his birth. *Luc.* 2 3. and bodily comfort withal, by supplying those things which now hee wanted: for both these comfortes his humane nature required. See then the benifite of obedience vnto Gods will, and of couragious resistance of the temptations of Sathan, he would not rashly put in triall the assistance of the Angels, neither the care of his father toward him: but now the enemy being lawfully ouercome, the Angels come, & witnessing his fathers care towards him, comfort him: hee would not distrustfully by vnlawfull

What the Angels now ministers to Christ.

The benifit of obedience, and constant resistance.

vnlawfull meanes prouide for his relieſe being hungry, and therfore now behold, the Angels come, and miniſter vnto him. He would not diſhonor his father, for all the honor of the world: and behold, hee is honored of the Angels themſelues: they come vnto him, and not onely woorſhip him, but alſo ſeruiceably miniſter vnto him. And now what is the vſe of this? euen the comfort of euerie Christian conſcience. *Vt tu diſcas quòd te quoque poſt confectam de diabolo victoriam, angeli repenti ſuſcipiant, plaudentes tibi, teq; ſtipatorum vbique more comitantes.* That is, that thou mightest learne, that after thy victorie gotten againſt the diuel, the Angels will alſo receiue thee, and reioycing with thee, euerie where accompanie thee as it were a guard. For euen to our comfort alſo are the Angels empolied of God: *For are they not all miniſtring ſpirites, ſent foorth to miniſter for their ſakes, which ſhalbe heires of ſaluation?* *Hebr.* 1.14. Christ ſpeaking of the faithful, ſaith, *That their Angels alwaies beholdthe face of his Father.* *Mat.* 18.10. And at the time and houre of death, they alwaies ſtand by them appointed of God, to carry their ſoules, departing from their bodies,

The vſe hereof.

Chryſoſ. in Math. Homil. 13

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The maner how.

bodies, into the kingdome of God. *Luc.* 16.22. Thus doth he now vſe the miniſterie of the Angels to our comfort: not that euerie one hath his propper Angel to attend vppon him, as ſome haue dreamed, neither that they viſibly appeare vnto vs: for the corporall eye, this is not ſeene, vnleſſe the Lord miraculouſly open our eies as he did the eies of the ſeruant of his Prophet *Eliſha*, to ſee and behold them. 2. *Re.* 6. 17. Neither doth hee of neceſsitie vſe their miniſtry herein: *Non propter neceſſitatem impotentiæ eius miniſtrant ei, ſed propter honorem poteſtatis ipſius.* That is, they miniſter not vnto him becauſe of neceſsitie, in reſpect of want of his power, but becauſe of the honour of his power, euen to ſhew the greatnes of the ſame, in that hee hath them ſubiect to his power.

Chryſoſ. 2. expoſ. in Math. Homil. 5.

The end therfore is the comforting of vs, and is needfull in reſpect of the weaknes of our nature. This comfort indeed the Lord ſometimes for a ſeaſon taketh from vs, and cauſeth it to lye hid, that we haue no feeling of the ſame in vs, that Satan might tempt vs & trie vs: but in the end, the temptations which God ſaw profitable for vs, being finiſhed, he wil not onely take

The Lord doth ſometimes conceale his comfort from the faithfull.

take from vs the presence of our aduersarie wherwith we are oppressed: but moreouer, restore vnto vs the presence of his Angels, whereby wee may be comforted. Thus as in worldly warres, & bodily battailes, things haue their course and order, labours being eased with rest, and sorowfull things with those that are pleasant, & after sore conflicts, triumphs are made: so in this our spirituall combat with the diuel, after temptation, ensueth comfort: after heauines, ioy: after the battaile, the triumph: which is that *Issue which God giueth with the temptation*, whereof the Apostle speaketh. 1. *cor.* 10. 13. Wherefore whatsoeuer it pleaseth the Lorde to laie vpon vs for our triall, *Let vs cast away euerie thing that presseth downe, and the sin that hangeth so fast on* (that nothing hinder vs): *Let vs run with patience the race that is set before vs, looking on Iesus Christ the author and finisher of our faith,* the conquerer of the diuell, who hath in his humanitie ouerthrowne him, that we also being men, by faith might ouercome through him. Let the assurance of the victory encourage vs to the battaile. If we striue lawfully, and continue constantly therein, albeit the *Heb.* 12. 1

beginning & the continuance for a season be grieuous to the flesh, yet the end shalbe comfort to our hearts. If we do that which belongeth vnto vs, he wil not faile in that which pertaineth vnto him: our labour shal not be in vain, neither our toile without profite: it shall take that effect which shalbe to Gods glorie, the confusion of our aduersary, and our own saluation.

Praised be God.

FINIS.